

NOTE ESPECIALLY CONCERNING BETHANY GRADED SAMPLES ON PAGE 20

THE CHRISTIAN CENTURY

Volume XXVII.

February 24, 1910.

Number 8

L. L. Carpenter--By His Pastor

A Master Workman with His Master's Spirit

Christ Up To Date

By Rev. Bruce Brown

The Baptismal Deadlock

By Dr. Errett Gates and the Editors

The Amazing Success of Missions

By A. W. Taylor, in Editorial Survey

Aftermath of the English Elections

By Leslie W. Morgan

Bound By Satan

Another Editorial Study of Jesus' Healing Methods

The Next Disciples' Congress

Live Subjects Announced

THE NEW CHRISTIAN CENTURY COMPANY
700-714 East Fortieth Street Chicago, Illinois

The Christian Century

Published Weekly by
The New Christian Century Co
 702-714 East Fortieth Street, Chicago, Ill.
 United Religious Press Building.
 Chicago, Illinois.

Telephone Douglas 3113.

Entered as Second-Class Matter Feb. 28, 1902,
 at the Post Office at Chicago, Illinois,
 Under Act of March 3, 1879.

EDITORS

CHARLES CLAYTON MORRISON.
 HERBERT L. WILLETT.

CONTRIBUTING EDITORS

ALVA W. TAYLOR, Social Interpretations.
 SILAS JONES, Prayer Meeting.

SUBSCRIPTIONS.

Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers, price \$1.50, or if paid strictly in advance, \$1.00 per year. Single copy 5 cents.

EXPIRATIONS.

The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

DISCONTINUANCES.

Special Notice—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

CHANGE OF ADDRESS.

In ordering change of address give the old as well as the new. If the paper does not reach you regularly, notify us at once.

REMITTANCES

Should be sent by draft or money order payable to The New Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

ADVERTISING.

Nothing but clean business and reliable firms advertised. Rates given on application.

Subscribers Wants

Readers of the Christian Century find its columns valuable for advertising their wants or wares. The charge is one cent for each word, with a minimum of thirty cents for each order. Cash must accompany the order to save bookkeeping.

FOR SALE.—A SMITH PREMIER TYPEWRITER. Almost as good as new. In perfect working condition. Extraordinary bargain. Address T, care New Christian Century Co.

FOR SALE.—COMPLETE SET ENCYCLOPEDIA BRITANICA. Ninth Edition. Bound in calf. In good condition. Original cost, \$140. Will accept \$85 for set. Address C, care New Christian Century Co.

CHURCH CLERK: Do you need church letters? We furnish a well designed letter in blocks of fifty at 50 cents. Write us, care of X, NEW CHRISTIAN CENTURY CO.

WANTED.—A PRESIDING TEACHER for a girls' school. Must be strong in English and French; also a teacher of Piano and Violin is wanted; also a teacher of Art and Expression. Address, C. H., care of NEW CHRISTIAN CENTURY CO., Chicago.

ILLUSTRATIONS.—"RIVETS FOR TRUTH"—Two hundred and thirty-eight short, pointed illustrations, by Levi Marshall. Two-thirds of them entirely original. Bound in green cloth; 60 cents, postpaid. Address, Carl S. Shepard, Hannibal, Mo.



BOOK OF PRAYERS
 Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest. Pat. size, 128 pages, Cloth 50c, Morocco 85c, postpaid; stamps taken; Agents Wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago

"What are you talking about? A thing can't be a great help and a great drawback at the same time."

"I don't know. How about a mustard plaster?"—Boston Transcript.

SEND For EASTER SUPPLIES

The new Easter Cantata entitled

"THE EASTER FLOWER GARDEN"

was prepared by

MRS. JESSIE BROWN POUNDS

and is in some respects the best concert exercise she has ever written. It is designed to be used by the young people of the Churches of Christ in behalf of Orphanage work in Mission fields.

We have some very attractive helps to aid the young people in raising their Easter offering. These are an "Easter Egg" and "Easter Egg Envelope," to be used together for the smaller children, and the envelope alone for the older ones.

Order as many of all these supplies as you will need. They will be sent, prepaid, free of charge. Address

Christian Women's Board of Missions

(YOUNG PEOPLE'S DEPARTMENT)

Missionary Training School, - Indianapolis, Ind.

The Bethany Graded Sunday School Lessons International Course

For the Elementary Grades in 1910

EDITED BY CHARLES CLAYTON MORRISON.

The Beginners' Graded Series—(Complete in Two Years)

Approximate Age of Pupils: Four and Five Years.

Lessons prepared by FRANCES W. DANIELSON.

FIRST YEARS' LESSONS.

EQUIPMENT FOR THE TEACHER.

THE BETHANY BEGINNERS' GRADED SERIES. A Teachers' Text Book, \$1.00 a year, issued for the present in four parts, 25 cents each.

Large Picture Cards (12x15 inches) \$2.50 a year. Sold only in yearly sets.

EQUIPMENT FOR THE PUPIL.

BEGINNERS' STORIES. An Illustrated Folder, for each Sunday. Single subscriptions, 30 cents a year. School subscription, 28 cents a year, 7 cents a quarter.

The Primary Graded Series—(Complete in Three Years)

Approximate Age of Pupils: Six, Seven and Eight Years.

Lessons prepared by MARION THOMAS.

FIRST YEARS' LESSONS.

EQUIPMENT FOR THE TEACHER.

THE BETHANY PRIMARY GRADED LESSONS. A Teachers' Text Book with picture supplements. \$1.00 a year, issued at present in four parts, 25 cents a part.

EQUIPMENT FOR THE PUPIL.

PRIMARY STORIES. An Illustrated Folder, one for each Sunday. Single subscriptions, 25 cents a year. School subscriptions, 20 cents a year, 5 cents a quarter.

The Junior Graded Series—(Complete in Four Years)

Approximate Age of Pupils: Nine to Twelve Years.

Lessons prepared by JOSEPHINE L. BALDWIN.

FIRST YEARS' LESSONS.

EQUIPMENT FOR THE TEACHER.

THE BETHANY JUNIOR GRADED SERIES. A Teachers' Text Book, \$1.00 a year, issued at present in three parts, 35 cents a part.

EQUIPMENT FOR THE PUPIL.

THE PUPIL'S BOOK FOR WORK AND STUDY, with picture supplement; covering about four months. Three books in the year, each 12 cents. New Junior term opens Feb. 20.

The above prices include postage. Returnable sample copies will be sent which may be purchased at \$1.00, or returned uninjured. In case an order is sent by the school no charge will be made for them. In writing for samples, please say "Returnable."

THE NEW CHRISTIAN CENTURY CO.

700 EAST FORTIETH STREET, CHICAGO

BELLS.

Best Alloy Church and School Bells. For Good and Catalogue. The C. & BELL CO., Hillsboro, O.

BLMYER
 Church & School

BELLS.
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.
 Please mention this paper.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Bound By Satan

Christ Overcoming the Works of the Devil

It was in one of the synagogues of Jerusalem on a Sabbath that Jesus saw a poor woman who for eighteen years had been bent over with curvature and could not lift herself. Jesus had been teaching, and he saw the value of an illustration that would fasten upon the minds of his hearers the message he had spoken. For that message always concerned itself with the liberation of human life from the thralldom of self and the lesser good. The woman bowed in her deformity appealed to him as an object of his compassionate help.

As soon as he saw her he called her to him. She came, creeping along through the crowd. When she reached his side he laid his hand upon her, in his accustomed way, and at the touch she was at once made straight and praised God for her deliverance. When the ruler of the synagogue charged Jesus with breaking the Sabbath by this work of healing, he responded indignantly that no one of them would hesitate to deliver an animal on the Sabbath. How much more, then, had he the right to liberate this woman, who for eighteen years had been bound by Satan.

In these words Jesus referred to the popular belief that many forms of sickness were the result of possession by evil spirits. That not a few instances of healing of this character of malady occurred during Jesus' ministry is clear from the record of the Gospels. Instances in which blindness, dumbness, and epilepsy were believed to be the result of demon possession and were healed as such by Jesus, are found in half a dozen places in the synoptic Gospels.

Probably the belief in spirits rose from some primitive type of animism which viewed all events as springing from personal causes. The phenomena of nature, like storms, earthquake, and fire, were believed to be the work of beings invisible to men who inhabited waste places and brought disaster upon their victims. Such creatures had the power of entering human bodies along with food or drink or air. To get rid of such unholy and terrible tenants, the body must be submitted to the agency of magic and exorcism. In this work of expelling evil spirits, resort was had to herbs, rings or other substances supposed to possess magical property.

So common was the belief in evil spirits in the day of Jesus that their expulsion from the afflicted was a regular branch of the healing art, practiced without reproach or suspicion of being founded upon mere superstition. When the Jews charged Jesus with partnership with the prince of demons, he reminded them that they did not so think of their own sons and countrymen who practiced the art of exorcism.

The effort to explain the different forms of disease as phases of demoniacal possession was, therefore, thoroughly in harmony with the belief of the age. They did not classify all diseases as coming under this head, but there seem to have been few forms of malady which might not on occasion be so interpreted. They ranged all the way from deafness to fever and insanity. And our Lord seems to have accepted the popular view in reference to demon possession as the easiest approach to a method of healing those who were afflicted.

The more representative cases of demon possession are those in which the victim showed the ordinary signs of insanity. In comparing these cases with those cited by alienists in their study of modern insanity almost every feature can be identified. Not only was it the popular opinion that the victim was possessed by a controlling spirit, but he himself shared this view, sometimes believing himself the habitation of a company of demons. The man of Gadara said there were many spirits within him, and called himself "legion." Mary of Magdala was said to have been freed from the dominion of seven evil spirits. The oriental love of figurative language will be noted in these expressions, but behind them lay the serious conviction that malevolent intelligences were busy in the lives of these unhappy creatures. Jesus' method in his healing work among this variety of sufferers was characteristic of his attitude toward all

who craved his help. For the most part he ignored the particular explanation of demon possession in those instances in which ordinary human ailments were cloaked by that term. In the case of the insane he met the sufferers with the quiet acceptance of their own view of their maladies. With that calmness and authority which made every act of his life supremely convincing and masterful, he ordered the unclean spirit to depart, complying thus fully with the principle of suggestion, and in this manner enlisting all the powers of the afflicted in their own behalf.

Even in the case of the Gadarene demoniac, the most violent case we have in the New Testament, the Saviour pursued no other course than was his custom with these people. The shrewd knowledge displayed by the insane, who were quick to seize upon those details of his character and mission which most affected their view of their condition, was an expected part of their distressing condition. All who deal with the insane know the exceptional cleverness with which they can adapt themselves to circumstances, and that in general, on all but the one fatal theme of their illusion, they may be quite normal.

What other powers Jesus exerted to calm, control and correct these victims of disease, and still more of popular ignorance, we do not know. Our knowledge even of healthy psychology is so limited that we can venture but a little way along the pathway of explanation even of our own mental states. How much less can we penetrate the tangled thicket of morbid conditions, and how shall we be able to know the extent to which the calm and masterful spirit of Jesus could balance up the unpoised and wavering intelligence of these unhappy creatures?

But our interest in the works of healing which Christ performed lies always deeper than the particular instances which are recorded. For these cures wrought by him, whether by the dominance of his personality over the minds and bodies of the distressed or by some subtler and ampler power of which we have only the meagerest hints, were, in reality, rather the suggestions of the curative work he is ever doing in the world than the finished and significant examples of physical restoration. It was doubtless worth while that Jesus should cure the few unfortunates who fell under his ministering hands, in this class—popularly known as the demon-possessed. But it is far more important that his continuous and effective healing of perturbed and disordered spirits goes on without intermission under the ministry of the Gospel throughout the world.

For this latter service is going on under our very eyes. Lives that have been wayward and vibrant with human impulse are being steadied and adjusted to normal careers by the power of Christ. Minds that have been brutalized and demonized by indulgence in poisonous drink or poisonous passions are redeemed from the thrall of these noxious controls and are given the new value of self-restraint and hope. Families in which petulance, selfishness, anger and unhappiness reigned are under his touch transformed into homes of quietness, serenity and love. Communities that were the haunt of evil spirits and every vile and noisome thing are cleansed and enriched by the presence of the Christ until they are eager to sit at his feet, like the redeemed demoniac of Gadara, and listen to his word.

Here lies the true lesson of the exorcism of Jesus. He knocks at the door of men's hearts, but cannot enter while evil tenants keep possession. That he may be admitted and come to take his rightful place as Lord and Saviour is his desire, and though men in their folly would sometimes fain have him depart, as the ignorant populace of Gadara begged him to do when they lost their swine, he still waits patiently at the gates of cities, at the capitals of empires, at the portals of the human heart, with his words of entreaty, "Behold, I stand at the door and knock."

Editorial Survey

The Amazing Success of Missions

There are yet a few intellectual provincials that scoff at the missionary enterprise, but their ignorance is so coming to shame them that their dolorous and caustic voices are not often heard. No one but a moral agnostic, a medieval race hater, or a dogmatic religious quack could be cynical about an enterprise that shows such amazing success as does the missionary propaganda. Here are some figures that show the growth of thirteen years:

	1895	1909
Total amount given	\$13,620,972	\$24,613,075
Given by native churches	1,545,000	4,859,605
(Not included in above.)		
Number of missionaries	11,765	21,834
Number of native workers	55,118	92,272
Number of stations	22,631	43,934
Number of actual church members	995,793	2,097,963
Number of adherents	2,770,801	4,866,661
Number of accessions to church in year	63,081	135,141
Number of schools	19,384	29,190
Number of pupils	786,002	1,413,995

The grand total of receipts for the great cause is seen to be a total of nearly \$30,000,000, and the number of workers employed to be more than 114,000. In each case the numbers have about doubled in the thirteen years, while the number of stations has increased in a like proportion. The total of actual communicants in the churches has more than doubled, while that of the adherents has fallen but little below the same rate of increase. As the missions grow older and the life of the communities about them is elevated, the number of church members will advance in an increasing ratio over that of adherents. The total number now in the Christian communities in the foreign field now reaches practically 7,000,000.

America Does Not Yet Lead

We are rather boastful of our commercial and financial supremacy in the affairs of the world. We are the richest and most prosperous of the great Christian nations. Last year we made a considerable gain in our church membership, while Britain made practically none. Our vantage point could make us the peace arbiters of the world, but it does not, because we are holden of tradition and commercial interests. We want to be free to defend our financial interests in the face of all comers, so we do not declare that war shall cease on the face of the earth. We give more millions at home than any other people, and our philanthropy is now making some atonement for our commercial ethics. But we do not yet equal Britain in our world-wide interest in philanthropic matters. Our Christianity is yet more provincial than that of the mother country. Perhaps it is because her colonial and trade interests takes her mind across the seas more than do ours. However that is, we gave only about a million and a half more than Britain for missions, and we have almost twice the Protestant population. Our statistics include Canada, and the total is a little over \$11,300,000, while Britain's is almost \$9,600,000. The British missions provided twice as much on the field as did ours, and they have 9,257 missionaries to our 7,677, or almost three times as many per capita.

The Anglo-Saxon is doing the missionary work. The German societies contributed \$1,870,000, the Scandinavian \$485,000, the Netherlands \$140,000, and the Swiss \$63,000. Anglo-Saxondom furnishes nine-tenths of the money, and six-sevenths of the missionaries.

The Philanthropic Side of the Enterprise

Evangelistic statistics may be ever so gratifying, but they do not tell the success of the missionary enterprise by any means. Every mission station is a sort of Christian social settlement in the midst of a pagan community. The home of the missionary is in itself a philanthropic institution. It commends all the virtues of civilization. The missionary accomplishes a good that is worth all the enterprise costs, even though he converted none, in the uplift he gives the community and home life of the unconverted about him. The first and greatest work of missions is the evangelization of the individual, but over and above that the social worth of the work would justify the expenditure.

First, we have to credit missions with some 10,000 neighborhood houses in the homes of the workers. Then there are 400 hospitals

and 500 dispensaries, where hundreds of thousands get balm for their pain. There are 30,000 schools where other hundreds of thousands obtain trained minds and where the seeds of a new government and a new civilization are brought to blossom. There are 160 mission presses, on which 400 periodicals are printed and spread far and near and the printed page becomes a living evangel of all things good. From them go not only papers and magazines and tracts and Bibles, but books on every topic that concerns the building of a new and Christian civilization. From these institutions comes the native ministry and teaching force of the morrow, and to these more and more must the missionary look for the development of the enterprise, for through the trained native teacher and pastor the Pentecosts of the future may be confidentially expected to come.

Missionaries have been made the advisors of magistrates and princes. They have established scientific schools and advised in engineering enterprises. There is no good work but that they have set it on foot and made possible its triumphant conclusion by native hands.

Rice Christians

The derisive term, "rice Christians," originated in China, where the morning salutation is not "good morning," but "have you eaten rice?" Rice stands for bread in Chinese nomenclature. It was the cynical misjudgment of the worldly. It saw the missionary feeding the hungry and making Christians of them, and straightway imputed the effect for the cause and pronounced the usual perverse judgment of the cynic. It saw the students taken from among the poor and fed and taught and straightway imputed unworthy motives to the beneficiary instead of noble deeds to the benefactor. Of course every persecution on the modern mission field gives the lie to the taunt. In Uganda, Madagascar, China and in many lesser persecutions the native Christian has proven he is of the same stuff that made martyrs in the Decian persecutions.

Today we have to record most remarkable giving on the part of the native Christians. First, let it be understood that pagan lands are not rich like Christian nations. They are deprived of those modern inventions and that Christian ingenuity that overthrows ancient custom and dares for new things. Not only are the nations poor but the Christians, as they have in all history, come from the poorer of the people. Wages in mission lands are but from one-fifth to one-fifteenth what they are here. Yet last year the native Christians gave nearly \$5,000,000 through our societies alone. This does not include a larger sum that they gave for their own work in their own way. This \$5,000,000 would represent at least \$30,000,000 in our money, and implies greater giving than our church people at home show.

In Korea the Christians build their own churches and schools. In many fields they now have native churches supporting their own pastors. The Bolenge Christians send out from one in every ten to one in every seven, and other fields are known that do the same. In Japan there is a foreign society with stations in China and Korea.

A Federation of Men's Clubs

In Irving Park, Chicago, is an organization that is full of potential possibilities and prophetic of what might well be the next great movement in the men's clubs of the churches. It is a federation of the eight clubs of the local churches and includes not only the Episcopalians, the English and Swedish Lutherans, as well as the evangelical churches, but even the Catholics. The idea was worked out by Mr. H. W. Hunter of the Disciples' club, and is an example of what Disciple clubs ought to be foremost in doing. It is a practical way to exploit the plea for union.

An example of the effectiveness of such an organization in a social way was given on Lincoln's birthday, when two hundred and thirty-five men sat down to a banquet, their numbers being limited by the size of the room only. They were afterwards addressed by Lawrence Y. Sherman, one of the stalwarts among those who stand for plain speaking and clean acting in politics. The stage of comity is already successfully reached at the end of the first year of their existence. Last summer the federation arranged for three Sunday evening union meetings, one of which was addressed by State's Attorney Wayman, and held in spite of the protests of all the pastors with a single exception. This protest was made because Mr. Wayman had not been considered the best man for the office and had had the

support of the saloon keepers in the primary, in which his opponent had had their bitter opposition on account of his activity in trying to close Sunday saloons. Mr. Wayman is attempting to clean out the grafters and the men thought it fair to offer him support and not hold him at arm's length and refuse him the only sympathy that a man on a big job of cleaning up could expect.

Christian Men United Against Graft

Judge MacKenzie Cleland was greatly pleased with the Federation idea as set forth in this organization. He said the saloon crowd simply had the decent voters "bluffed" because they had a strong organization in the "United Societies," and that if the men's clubs in all the churches in the city were so organized, they could "call the bluff" and clean up the city. Right here arises the vital issue. Will federation go beyond comity and advance to the stage of action? In a city like Chicago the great motive and program for action is offered that the leaders in men's club work, all acknowledge, must be afforded if the movement is to be perpetuated. A "Man's Job" will not rest on banquets nor atop with Bible classes. It will use both of these as an approach to a vital issue in which masculine action is demanded. The civic issue is the most vital issue that could be proposed because it concerns the life of every man's neighborhood and challenges the conscience of every church member. Will partisanship or business considerations obstruct this clear pathway to usefulness and clear call of Christian conscience? Will the cry of "keep politics out of the church" prevent the men of the church from taking their Christianity in an effective way into politics? This sort of united action will not take "politics into the church," but it will take the saloon out of politics as the overlord of our civic destinies and inject the civic conscience of an active Christianity into them. It will take partisanship out of city politics; and until we quit settling local civic issues by the party lines of tariff and state politics and other things that divide the clean vote while it leaves the machine united to sweep in and divide the spoils of office, we may expect to have the rule of the machine with its harvest of graft. Let the men's clubs of a city unite on the civic issue as the churches have united on the saloon issue and graft will accompany the saloon on its road to hades.

Roosevelt or Taft

The Chicago Tribune has taken a poll of the Republican and Independent editors of the middle west on three questions. It asked (1) whether they favored Cannon, (2) what they thought of the Aldrich-Payne tariff law, and (3) who they would favor for president if allowed to vote now. Out of some 3,000 replies, the vote against Cannon was five to one, and that against the present tariff law four to one, while Roosevelt was the favorite over Taft by a majority of almost 300. The president received but 1,093 votes out of the 3,000 odd. La Follette received votes in every state, and is third in the poll. Cummins and Pinchot also are in the list, and Hughes is fourth.

If the editors reflect the feeling of their readers, the aggressive wing of the G. O. P. is not inclined to accept the president's manner of carrying out the Roosevelt policies with much confidence. It is not a question of his integrity, but of the efficiency of his plan that they question. Mr. Taft's honesty is not questioned, but it is not difficult to see why those who grew to admire Colonel Roosevelt's strenuous manner of getting things done and his issue with men like Aldrich and Cannon grow restless over Mr. Taft's attempt to use these same instruments of reaction from Rooseveltism. They think they foresee failure for him and thereby a menace to the party.

It has brought the bogey of Roosevelt before many a politician. It may be fairly safely guessed that when the ex-President returns from Africa he will either keep out of the game or take another long trip or, what is more probable, that his none too composed temperament will swing the "big stick," and if he does, you may be assured it will be with a mighty blow for the man he made president. Then there will be a scurrying to get into the camp from some quarters and a dread alarm of war from others. If this happens, the most interesting feature will be to see how the great independent thinking majority will receive Mr. Roosevelt's written enunciations and spoken word after it is deprived of the dignity and prestige given them by the presidency. The mighty force back of his ability to initiate and accomplish things is his egoism. What will be the effect of it upon the thinking mind of the republic when it is unclothed of the robes of office and speaks on public matters with official force, but without official authority?

It is to be hoped the ex-President will studiously keep out of the

partisan game. His great powers and prestige should be devoted to things greater than party. After a man is twice president he should be above party and for all, regardless of partisan lines. There is enough of that kind to challenge his attention especially in this age of growing independency.

Baptists and Disciples Drawing Together

It is greatly encouraging to hear from the different churches, Baptist and Disciple, that are working at the problem of unity in their local fields. Within the past few days a number of such communications have reached us, bearing witness to the fact that the interest in this problem as practical and pressing grows continually. In some instances the two churches, Baptist and Disciples, are struggling to maintain themselves in a community where one united church could far better serve the needs of the town. In other instances one or the other is declining in strength, and the question is asked whether it would not be better for the Disciples to unite with the Baptists, or the Baptists with the Disciples, than for either to die. We believe that in every such instance, wisdom and patience would work out a plan of union that would conserve every element of testimony, both of Baptists and of Disciples, and would result in an organization of far greater strength and aggressiveness than either one could become alone. The example of several churches of this type, of which, perhaps, the Memorial Church of Christ in Chicago is a fair example, makes clear the utility of the plan. At the same time it is well to keep in mind the need of constructive and patient work in bringing about such union. It ought never to be forced or hurried. It is better to safeguard every point before completing the plan, in order that no one may feel that undue advantage has been gained by either group in the union. It would be better to wait until sentiment has taken firmer hold than to rush with undue haste into the enterprise. We give this counsel chiefly to avoid the possibility of reaction after such a union has taken place. We believe that such efforts will be increasingly the order of the day, and that Baptists and Disciples as two bodies of Christians will come together sooner than might at first seem likely. They will unite, however, at first as individual churches and without formal platform declarations or resolutions. We hope our people will promote such efforts wherever they seem practicable.

The Dollar the Test?

Mr. Richard T. Crane, a wealthy manufacturer of Chicago, has had a good deal to say of late regarding the uselessness of collegiate education. He thinks the colleges and universities of the country are unnecessary and consume an immense amount of money that might be spent in a more serviceable way. His clinching argument is found in the question, Why, if two thousand dollar professors are able to educate young men so that they can earn from five to ten thousand dollars a year, the professors themselves do not get out and earn that amount of money? There could be no more appropriate commentary upon the type of mind Mr. Crane represents than this same question. It reduces the values of life to the dollar basis. It is one of the glories of the ministry and of the teaching profession that they include large numbers of men who have proved their ability to earn far more money than these vocations can yield them, but are unwilling to put their lives upon the level of financial consideration. This does not mean that they condemn the earning of money, but they regard it as only one of the desirable things to which life may be devoted. It is said that Mr. Crane employs only non-college men in his elevator works. This fact makes all the more striking the steady increase in the number of commercial and industrial plants in which employment is given only to men who have received collegiate education. It is worth while to have the bald materialism of Mr. Crane's type presented now and then, if only to enforce the lessons regarding the value of the higher life which it makes so plain.

The Mayor and the Federal Council

The Church Federation Council of Chicago and vicinity has proved itself a useful organization during the past year. It has held several union meetings of the Ministerial Associations to discuss important questions, such as the war against the saloon, and the white slave traffic; it has undertaken important investigations regarding several questions of moment, among them advisable modifications in the present law requiring a fixed amount of temperance instruction in the public schools; the need of municipal lodging houses for women, and the maintenance of a Protestant representa-

tive at the city Juvenile Court. The Federal Council has supported Mr. E. R. Colby in this latter position during the past six months, with the best possible results. It is probable that in the near future a secretary will be secured who can give all his time to the work of the Council in Chicago and vicinity. As the result of a union conference of ministers and others called by the Federal Council to consider the problem of the white slave traffic, the "red light" district in Chicago, and other related themes, an important series of resolutions was passed which has already produced interesting results in the activity of the police and the interest secured at the City Hall. One of the resolutions called for the appointment by the Mayor of a commission to report upon the social evil in Chicago with such recommendations as seemed advisable. The Mayor has consented to appoint such a commission, and has manifested marked interest in the effort. There is a work of large significance before the Federal Council if it can secure proper executive force.

Dr. Gates' Criticism

Professor Gates devotes his department, "The Religious Outlook," this week to a frank criticism of one of *The Christian Century's* recent articles on baptism. The sum of our contention in that article was that the baptism question is to be settled, if at all, on a basis of love, not on a basis of dogma.

We pointed out the futility of continuing the controversy; the argument is in a deadlock and has been so for many years. It is our conviction that to make Christian union wait until this dogmatic deadlock is broken is simply wicked, and a dishonor to Christ.

Somebody must take the initiative to reunite the broken church. So long as the immersionists believe that the Bible commands the church to practice immersion only, they are in conscience bound to sanction the practice of nothing else. No Christian union initiative can spring from them.

With the optionist the case stands differently. He does not believe the Bible commands sprinkling or pouring. The practice of neither of these forms is a matter of positive conscience to him or his church. It is a matter of liberty. On the other hand, he has no conscience against the practice of immersion. As a matter of fact, he administers baptism by immersion whenever the candidate requests it.

It is, therefore, in the power of the optionist to take the initiative in bringing God's people together, by leaving off the practice of sprinkling and pouring and continuing only the practice of immersion. This, of course, the optionist will not dream of doing unless he is urged from within by a strong sense that denominationalism is a sin and that every possible concession (not involving his duty), should be made to bring about the union of Christ's people.

As an illustration of the principle of love upon which the optionist should act, we referred to the eighth chapter of I Corinthians, in which Paul counselled the brother who could eat idol-meat without violating his conscience, to forego his freedom in this particular for the sake of the brother whose conscience did not allow him this freedom. We by no means assumed that the Corinthian case was parallel in all respects, or in many respects to the Christian union case. Therefore we regard Dr. Gates' analysis of the Corinthian case as irrelevant, and we need waste no words with him in those details.

Our only use of the narrative was to illustrate the principle of love in solving differences involving the welfare of other persons or the interests of the Kingdom of God.

Instead of proposing to solve the baptism question on the basis of the "weak brother's" conscience on immersion, as Dr. Gates interprets us, our proposal was to solve it by the free brother's strong conscience on Christian union.

The crux of the whole problem is in the awakening of this strong conscience on Christian union in the souls of Christian people. What Mr. Rice says on this point on another page of this paper is the essential truth. And this is where the Disciples of Christ come in.

Dr. Gates objects to our use of the Corinthian case, chiefly because it puts him and the Disciples in the position of the "weak brother"—a position he naturally dislikes to occupy, and especially when from this position he is asked to make an appeal for considerate treatment from his optionist neighbor simply because he has a "weak conscience"! The Pauline plea, he says, "was never made to be put into the mouth of the weak brother to be used on his own behalf. It always sounds better and is more effective when it is used as a plea on behalf of others."

This discloses how completely Dr. Gates has missed *The Christian Century's* point and the Disciples' essential plea. Our main purpose

in writing the article in question was to say that the Disciples, as such, are not partisans in the baptism controversy. They stand outside of the dogmatic dispute and plead for the disputants to settle their differences on the basis of love.

The baptism controversy is not our controversy. It was in existence before the Disciples came upon the field. The Disciples were born to plead for Christian union and to point out an undogmatic basis on which it could be achieved. The baptism dogma is in the way of Christian union. The Disciples propose to get it out of the way—but not by becoming a party to the old controversy. Their way of solving it is not as the Baptists have been trying to solve it—by arguing that the Scripture demands immersion and nothing else. There are two sides to that argument—two such strong sides that through the last one hundred years no signs of victory are in sight for either side and the controversy is now in a deadlock.

The Disciples are not Baptists. They are not champions of the Baptist argument. As a people the Disciples are neither immersionists nor optionists. They are Christians only. They stand outside of all the contentions over creeds, as Paul stood outside the controversy over eating idol-meat, and, like Paul, they say, "Brethren, we beseech you let there be no divisions among you!" Let love reign. Let him whose conscience is free consider him whose conscience is under obligations, and avoid those things which make schism between you.

It is because we, the Disciples, talk this way to the Christian world that we speak of "our plea." We are not trying to impose our dogma, our creed, our particular understanding of the Bible upon the church of God. Nor are we begging for especial consideration for our dogmas at the hands of those who do not believe them. We are content for every man to understand the Bible as his mind compels him to understand it.

Only we desire to be united with him in love and in the service of Christ. And it is the faith that this wide liberty in the field of doctrine is compatible with the unity that love brings that distinguishes the Disciples from other Christian bodies.

As to the dilemma with which Dr. Gates concludes his article we have only this to say, that if the Disciples, facing such a choice, decide to hold fast their union conscience they will have yet stronger and more consistent reasons for practicing immersion only. If any one can show how the Disciples' adoption of the optional procedure in baptism will foster Christian union, we are sure our readers will be glad to hear from him.

For *The Christian Century* we may say that in our judgment the practice by the Disciples of anything save immersion would mean the surrender of one of the strategic points of our unique opportunity.

Jesus the Life of World

If some philosopher or scientist would construct a satisfactory definition of life, the discussion of the relation of Jesus to the life of the world might be made more profitable than it is likely to be in many of the prayer meetings. It is doubtless vain to ask for such a definition. The philosophers and scientists would gladly furnish it if they could; they need it as much as we do. But even without the definition, we can try to avoid the vagueness that so often characterizes discussions of this sort. We can quit using phrases inherited from mysticism and meaningless to us.

The statement that man is what he eats will give us a start. The body is a part of the material world. Its vigor depends upon the food that it receives. If food is not supplied to it, it wastes away and dies. The child cannot grow unless it is fed with wholesome food. Disease and hunger flourish together. Physically, man is what he eats. May it not be said that he is mentally what he eats? The mind grows by what it feeds upon just as the body does. The boy who hears nothing but the senseless talk of loafers has a poor chance of developing the mind of a statesman or a master of business. The girl who said it was her ambition to be as good and wise as her grandmother, a woman of unusual moral and intellectual power, did not get her ideal from the small talk of women whose highest aim is to win the prize at a card party and who do not object to cheating a little in order to win.

Speaking in the fashion of orientals, Jesus said, "I am the bread of life, he that cometh to me shall not hunger, and he that believeth on me shall never thirst." To take his words about bread literally would be to pervert them. But to understand them in a figurative sense is not to weaken their force. For complete living men need the grace and truth manifested in Jesus. When these are brought to the mind of the child through the example and instruction of those upon whom he depends it is possible for him to

grow to the stature of a full man and escape the vices that weaken and deform character. The same grace and truth restore to health the spiritually sick. To be one with Jesus in love and service is to have the truest life.

The lower forms of life have a very limited environment. The higher the form, the wider is the environment. Man is living in a world which his animal friends share only in part. The most intelligent dog and horse are shut out from the intellectual experiences of their master. Then there are differences among men. Some men are almost as poor in intellectual and emotional equipment as the lower animals. They live almost wholly in the present and on the level of sensation. They have neither memory nor hope of sufficient strength and richness to ennoble life. Over against these are those whose thought seems to have no bounds of time or space. For them there is meaning in everything. A trifling incident, like the falling of an apple, is seen to be an illustration of a law that operates in every part of the universe. We may think of Jesus as giving life to men by bringing them into a wider environment. The spiritual world is the world of widest meaning. The life of sin is the narrow life. It receives help from too few sources and they are of the wrong kind. "Lord, thou hast been our dwelling place," cried the psalmist, and he felt that all was well. God is the home of the soul. Its life is from God. In finding God it reaches the extreme limits of possible experience.

The life that comes from Jesus belongs to the present. The teachings of the past and the hope of the future are brought into the present, but the Christian life is neither a memory nor a dream. When Christ gives life, men cease to fight the battles of the past. They have no interest in defending the church against the attacks of men that have been dead for years and whose ways of thinking have passed from the memory of all the living. They do not try to keep up old ecclesiastical feuds. They seek for present causes of division, not for the ancient causes. They see no sense in refusing to have fellowship with a man because their grandfathers and his grandfather could not agree. If there is present agreement, they are glad to find a co-worker. They defend their faith by their works. If the church does its duty, it will have power. If it neglects its duty, all the logic and eloquence in the world cannot save it from weakness and disgrace. Pioneers days are gone. The city with its problems is here. There is not much of the life of Jesus in a church that remains ignorant of the change.

Biblical Problems

By Professor Willett

Some editors claim there are but two cases of Holy Spirit baptism—Pentecost and the house of Cornelius. This leaves Paul out. There is something wrong with this theory. Is not the Holy Spirit baptism, symbolized by water baptism, continued throughout the Christian dispensation? Is miraculous power essential to the baptism? S. C. P.

The various theories regarding the baptism of the Holy Spirit derived, of course, from John the Baptist's use of the phrase, "He shall baptize you in the Holy Spirit and in fire" (Matt. 3:1), and the words of John 1:33, "The same is he that baptizeth in the Holy Spirit." These statements of John are quoted in Acts 1:5 and are applied by Peter to Jesus also in Acts 11:16. The significance of the expression does not lie in any miraculous result incident to the baptism of the Holy Spirit. The expression refers to the spiritual renewal which is wrought by entrance upon the new life with Christ as over against a mere external rite such as John administered, which can, at the best, be only the outward sign of an inward grace. The apostles were not distinguished from other Christians by the "baptism of the Holy Spirit," for all alike who are obedient to the Master and submit themselves to his leadership may claim this divine gift. The attempt to distinguish between the Spirit's indwelling and the baptism of the Spirit is misleading and unfounded. The one is merely a stronger expression than the other, denoting the completeness of spiritual possession, the overwhelming character of the new relationship. In neither case do the expressions imply miraculous gifts, though miracles were sometimes wrought. Any follower of Jesus may receive as fully as he will the gift of the Spirit. Whether the degree to which one is willing to pay the price of this holy relationship would entitle him to use the strong term "baptism of the Spirit" in reference to himself would depend upon the fullness of his surrender to the spiritual mastery of the Lord.

Why is Sampson considered as being one of the judges of Israel? His life, so far as it is recorded, seems to have been

only a series of selfish exploits. Yet the statement of Judges 16:31, "He judged Israel twenty years." H. O. K. Chicago.

The judges of Israel were the men who, in the various localities of Palestine, arose as local champions and deliverers of their people during the period between the occupation of Canaan and the establishment of the monarchy. Of these men the least responsible seems to have been Sampson. The record of his life is chiefly interesting as an example of the personal prowess and exploits which the Hebrews loved to recall at the expense of their enemies. Far from being an exemplary character, Sampson appears to have been a lawless, vagrant, wilful and wholly undependable man, incapable of leadership, and with only his unusual physical strength to recommend him to any consideration. So far as we are able to learn, he never ruled anybody, not even himself. It is only in the general sense of the time during which he performed his exploits through the region of Dan and Philistia that it can be said he "judged Israel twenty years."

Temperance Notes

Ontario is fast becoming local option territory. Almost one-half her municipalities are now "dry." The number of licenses has decreased from 6,185 to 2,432 in the past thirty years. In the recent election, seventy-seven places gave a clear majority for prohibition, while but nineteen went the other way. Of these seventy-seven, only nineteen obtained what the majority favored, because the Canadian law requires a three-fourths vote. Attempts to go from "dry" back to "wet" were successful in only two places out of ten that tried it.

Here is the advance made by "The Great Reform" in 1909: Four states became prohibition territory; four states adopted local-option laws; twenty-eight states adopted advanced temperance legislation. Thus thirty-six states made progress. Then 200 counties voted "dry" and thousands of townships and small cities did the same, their host was almost too great to name, and many cities of from 5,000 to 70,000 did the same.

For 1910 some great things are in store. It will be a testing year and the shout has gone up that "the reaction has set in." Some of the high-tides may recede, but depend upon it, the mighty currents will sweep right on. Florida and Arkansas, and perhaps Virginia, may be counted upon as joining the prohibition column. Michigan and the great Northwest will whiten a large part of the map, and other hundreds of counties and municipalities will join the honor roll.

Look at this picture and then at that. It is the story of two counties in southern Illinois. Edwards County is "dry," and Alexander County is "wet." The "dry" county has one-half more children in school per capita and collects less than one-half as much tax per capita. Her percentage of jail inmates for a year was but one to the other's thirty-four. She has no one in either the state penitentiary or reform schools, while the other had one of the largest populations in those places on record. Her insane and poverty-stricken number but two-thirds as large for the population. Edwards county has been prohibition territory for years, while Alexander is notoriously saloon. But for local option, Edwards would have had saloons also—would Bro. Chafin have it so!

The City Fuel Company, of Chicago, one of its great concerns, gave an annual dinner to all its employees. This year no liquors were allowed, and the President, Mr. F. S. Peabody, announced that hereafter no drinking man would be employed by the company, for the reason that "a brain befuddled by intoxicants is less valuable than one kept clear."

The horrible tale of Kansas—ruined by prohibition; fewer insane patients than the city of Chicago alone; four-fifths of her counties without an insane person in them; twenty-eight counties have no inmates for their poor-farms; twenty-one counties sent no convicts to the penitentiary last year.

Chicago has 7,200 saloons. They are assessed an average of \$3.06 each. They are great business assets to the city. (?)

The Record-Herald of Chicago recently contained a full-page advertisement for which \$500 was paid, and which was devoted, not to exploiting a certain brand of grog, but to a "Solution of the Drink Problem." It recounted various defeats of the "dry's" and fills the center of the page with a synopsis of an opinion given by a Dr. Bowditch (in 1870) which concludes that alcohol is not always a poison and that all drinking is not evil. A careful reading discloses the fact that the Doctor finds exceptions to what is acknowledged to be a very bad rule. Of course later investigators fail to find an exception even.

L. L. Carpenter

Pastor Emeritus, Wabash, Indiana—Premier Church Dedicator of the Nation

By Rev. E. F. Daugherty

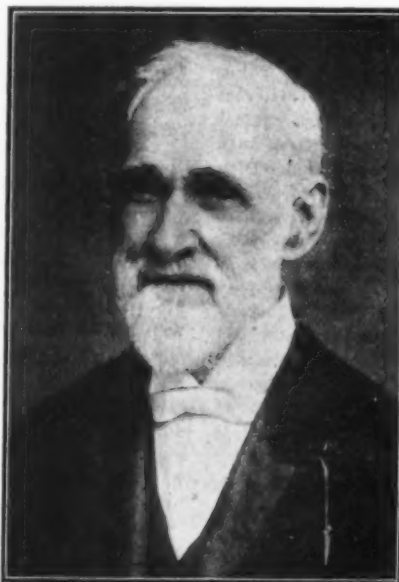
Pastor, Wabash, Indiana.

[EDITOR'S NOTE.—The telegram announcing the death of the beloved L. L. Carpenter came to The Christian Century last week just as the press wheels were ready to turn. We were able to insert the bare news without comment. His pastor, Mr. Daugherty, has at our request given us a characterization of this great-souled leader of the Disciples. The funeral service called out a prodigious throng of citizens, many coming from distant cities to Wabash to participate in the funeral exercises. Four sons and two sons-in-law were active pall-bearers. Honorary pall-bearers included representatives of Wabash ministers, of the deacons and elders' boards of the Wabash church, of the churches at large, of the State Missionary Board, and of the Republican party. A peculiarly touching tribute was that paid by Rev. Dr. Charles Little, for thirty-seven years a Presbyterian pastor in Wabash, and who with Father Carpenter and Rev. Dr. W. J. Vigus, a Methodist, had entered into a compact to speak at the funeral of the ones first to be taken away. Dr. Vigus fell asleep seven days before his friend, Mr. Carpenter, leaving Dr. Little to speak for both. The hymns sung were James Montgomery's "Servant of God, Well Done!" "Asleep in Jesus" and "Rock of Ages." Mrs. Daugherty, wife of the pastor, sang "There's a Beautiful Land on High." Rev. C. H. DeVoe of Peru, Ind., and Rev. Elmer Ward Cole, of Huntington, Ind., assisted the pastor in the service. Mr. Daugherty's address treated the deceased as the most distinguished citizen of Wabash, and a leader among the Disciples. He noted that Father Carpenter was possessed of the genius of appreciation, the saving grace of humor, the fadeless charm of a youthful spirit, the mind of the Master he served, and that he moved in the contagious atmosphere of optimism. Let his pastor speak to the multitude of readers of The Christian Century whose churches and whose personal lives have been blessed by the benediction of this man of God.]

Three things throughout his long life were the passion and pride of Leewell Lee Carpenter; he called them his "specialties," and they were: (1) Intense loyalty to Christ and his church; (2) great devotion and love for his family; (3) his desire to square all his debts. His own self-analysis made these the three pre-eminent things in his career and any thoughtful appreciation of the man must have recognition for his "specialties."

In loyalty to Christ and his church his record is of surpassing interest. On August 14, 1853, when twenty-one years of age he "put on Christ," being baptized by Elder A. B. Green, at Norton, Ohio, and waged until his life campaign was done, a faith fight of royal quality. His schooling was obtained in Sharon Academy, Mt. Union Seminary and Bethany College. At the latter place he was a student under Bishop Alex Campbell, whom he enthusiastically believed to have been the most masterful intellect in America. While elected treasurer of his home county in Ohio, Fulton, he yet preached every Sunday during his four years of civic service and held many meetings, baptizing a thousand converts in the county and organizing seven churches during those four years. In 1868 he came to Wabash, Ind., as pastor of the congregation there, until chosen state evangelist of Indiana, in which position he became largely

responsible for the present strength of the Church of Christ in the Hoosier State. He had helped organize the Sunday-school Association of Ohio and was its first president, as he was first president of the Indiana Association. He helped organize the F. C. M. S., and was its first life member, and was either a director or life member of every missionary organization of the Christian church. He was one of the organizers of Bethany Assembly and through many years until his death, its president, and there became endeared as "Father Carpenter" to all the loyal hosts of the Bethany Assembly family. The last quarter century of his life



The Late L. L. Carpenter.

was devoted to church dedications and during those years through all the states he traveled in the consecrating of 750 church buildings, whereon he raised above two million dollars in the dedicatory services. His chief reward in all the work of all those years he regarded as "the riches of Christ's grace" of which he loved to talk and press upon men's acceptance. The Wabash congregation in 1905 made him their pastor emeritus in recognition of his years and honors and faithful devotion to the local church as well as to the brotherhood.

In devotion to and love for his family he was a master Christian. His father was a York state native, Richard Carpenter, a soldier of the war of 1812, and his mother was Sarah Ritchey, a Pennsylvanian. To their union eight children were born, Leewell Lee being the seventh son. He was married May 16, 1861 to Mary Eve Funk, and his genial family pride found frequent expression in the words "no preacher was ever more fortunate in the selection of a wife." Seven children were born to them, the youngest dying in infancy. William Hodsell, the eldest, with Errett L. being hardware merchants in Wabash; Arthur Bliss, the photographer of Wabash; Frank Garfield, prosecuting attorney of Wabash C. C.; Rhea Elizabeth Hoke, wife of Dr. George Hoke, of Oxford University, and Mary Inez Blue, wife of George Blue, Kansas City, Mo. He was happiest, most genial and interesting when in the midst of his children and a marvel of devo-

tion to his grandchildren, to whom when at home he invariably made daily visits, for his was the child spirit in kindliness, and children loved him as a comrade. He was righteously proud of his children, and with good reason, for they came up in the nurture and admonition of the Lord and are individually a credit to their father. It was easy and natural for friends and neighbors to call him "Father Carpenter," for so he was called in his family and his fatherly interest embraced all.

In the matter of paying his debts, his third specialty, had its basis in the apostolic injunction "Owe no man anything save to love one another." His conscience was almost over-developed on the matter of being straight financially; but in the larger reach he considered himself "debtor to all men" in spreading the love message of the Christ his Lord and companion. So, his energy, vitality and activity were tremendous in passing on to others the riches that he had received in Christian experience. He called himself "an optimist of optimists," and with a smile often reiterated his faith that "every day in the world's life is a better day than the one before."

If despair ever had a place in his heart, his soul was too full of smiles for the world to see it. He had the saving grace of humor; with his smiles and his jokes he has cleared many a sky and lightened many a heart. Even against matters of conduct and principle which his stalwart, righteous soul found it necessary to oppose, his opposition, or criticism was invariably rational and kindly, though none the less incisive and final. To know him was to love him, because he aroused in every one he met the impression that he himself was a lover of men. The pride of his latter years was in growing old gracefully. Querulous never; patient always; the "golden days" of his faith were not in the past but in the future, for his face had the forward, upward, onward inclination which befits the normal, healthful Christian, and such a Christian—whether measured by theological or practical tests—was L. L. Carpenter. The delights unto which he looked forward in the larger, better home of the redeemed in heaven, were just as real to him as those of his own beautiful earthly home—of which he delighted to talk. The world is very largely better for having known him, in the simple, steadfast, dependable, fighting quality of his faith.

The Heavenly Home

Celesta Ball May.

"In my Father's Universe are many worlds; if it had not been so I would have told you."

I gaze with awe far in the starry sky,
And wonder which of all will be my home.
Will it be one of those the nearest by,
Or one far off within the vaulted dome,
Where I shall find the home prepared for me,
When at the rosy dawn of some sweet day,
After a night of pain that sets it free,
My weary soul will gladly wing its way?

O this I know that it will please me quite;
For Christ, Himself, is fitting it for me.
He knows the love and beauty that I need
To mold the soul to glory; and will speed
The plans He long ago had laid; and see
That each redeemed one is homed aright.
Blackwell, Okla.

Christ and the Twentieth Century

"His name shall be called Wonderful"

By Rev. Bruce Brown

These words were written as long before the birth of Christ as it has been since William of Normandy landed on the shores of England and yet no better nor briefer description of this great life and character could be written to-day. A carpenter's son has become the central character in history. One who never raised a hand in his own defense has become the leader of the greatest army the world has ever known. Compared with the man of Nazareth no other man is wonderful.

There is a tangible reality in religion. The man who is distracted by the endless conflict of contending theological systems often loses sight of this fact. He hears ministers of rival denominations belaboring each other with arguments drawn from the same Bible, and history tells him of an unending strife. The Liberal denies what the Orthodox declares to be eternal verities and the integrity of the Bible itself is assailed within the bosom of the church. The tenets of the Christian religion are held by only a small portion of earth's unnumbered millions and the casual observer of ecclesiastical evolution does not hesitate to declare that there are as many religions as there are individuals and that there is not one immutable element common to all. But the man who will make a careful examination will discover that there is at least one reality that is treasured by Catholic and Protestant, Unitarian and Trinitarian, Baptist and Paedobaptist, and that reality, changeless and tangible, is the peerless character of the Son of Man. He monopolized the name "Wonderful" by his singular method of teaching the truth by living the truth and in my humble judgment the Christ life is the sum total of all religious thought and action and ordinances. There is nothing important in church or creed or ritualism except that which ministers to this end.

The character of Christ is wonderful in its opposites. Angels were the heralds of his nativity but humble shepherds were his attendants. The throne of David was his heritage but a manger was his cradle. He was the King of Kings yet he took upon himself the form of a servant. All power in heaven and earth was his yet he washed his disciples' feet. He was "Almighty God" and yet "Unto us a child is born." He was the "Everlasting Father" and yet "Unto us a son is given." He is as the "Lord of Hosts" and the "Prince of Peace." He was the Creator yet he had not where to lay his head. He was the Son of God and the Son of Man. He was rich yet for our sakes he became poor. As a sheep he was dumb before his shearers yet he spake as never man spake. He had twelve legions of angels waiting for his call yet he was despised and forsaken. He was the Rose of Sharon and the Lily of the Valley and a root out of dry ground. He was the fairest of ten thousand, the one altogether lovely and yet it was said, "When we shall see him there is no beauty that we shall desire him." It is small reason for wonder that he was rejected by men who could not understand all these differing prophecies. He was misunderstood two thousand years ago and his wonderful character is not understood today.

Jesus was the world's most wonderful preacher. His pulpit was a mountain side. He sat as he spoke. With no art of the elocutionist he simply "opened his mouth and taught them." Yet that sermon, fifteen minutes in length, has become the theme of the ages. Every syllable is familiar to all the little children of Christendom and yet it is the constant study of the greatest living thinkers. A thousand times a thousand men

are trying to preach that sermon today. Christ made all nature vocal with his simple and yet transcendental message. Every stone reminds us that he is the Rock of Ages, and every flower that he is the Rose of Sharon, every stream that he is the Fountain of Life, every gem that he is the Pearl of greatest Price, every star that he is the bright and morning Star, every Sun that he is the Light of the World, every leaf that he is the Bread of Life, every path that he is the Way of Life, every building that he is the Chief Cornerstone, every pain that he is the great Physician and every weary hour that he will give us rest. It is a very remarkable fact that the denominations are not at war over what Jesus taught but over what he did not teach, in other words they are not divided over what is in the teachings of Jesus but over what is not in his teachings. Probably no question has been discussed more bitterly than the mode of baptism and this

every church service.

Christ was most wonderful in his plans. He proposed to found a universal kingdom without money, armies, influence, territory or statesmanship. His plans were so wise that his kingdom has endured while the mightiest monarchies of his time have disappeared. For his cabinet he passed by men of wealth and honor and education and selected a few poor and friendless fishermen because they had pure hearts. He proposed to free all mankind, not by armies or legislation, but by preaching the truth.

Christ is most wonderful in his influence. In his honor the Sabbath was changed and with him time began anew. The dream of every artist has been to paint his face and the noblest architecture of the world has been dedicated to his name. He glorified the cross, the emblem of shame and it now appears either in single or double form in the center of every door in every home. The untutored Nazarene has become the center of all literature. If the name of the toiling carpenter were cut from your public library ninety per cent of the books would be mutilated. What the armies of the greatest nations have failed to do he has accomplished by the love and hope of his glorious message. The mightiest problems that confront us today must be solved by his influence. Labor and capital can never be reconciled by law. The day is dawning when they will meet as brothers through the influence of his teaching. Better than single tax is the simple honesty of his gospel. Reciprocity is only a foretaste of the brotherhood of man. The hope of a better day is centered in the one who lived in a day long since gone. The need of the twentieth century is a message told by a crucified Jew.



Rev. Bruce Brown, Spokane, Wash.

will serve as an illustration of this truth. The churches are divided over the forms not found in the Bible, but a burial and a resurrection is accepted by all. What is true in this case is true in all others.

The wisdom of Christ is the wonder of the world. He discussed the most abstruse problems and answered the most difficult questions yet he was the only man who never expressed a doubt. He lived in the twilight of two thousand years ago yet he is the one authority in ethics and religion in the light of the twentieth century. He was the only man who never made a mistake and never expressed a regret on account of his own conduct. The parables he spoke are the best description of modern conduct there is in existence. The story of the Prodigal Son is the tragic history of many a life in every great city at this hour. The parable of the mustard seed is an accurate description of the growth of the kingdom of heaven as we see it in the busy life of our great cities and in the darkness of far away lands. The parable of the sower is a perfect picture of

Heroic Giving Required by the Great Task

By Ira L. Parvin.

Man has ever prided himself on this conquest of nature. He has gone into the jungle where the deadly cobra rears his hooded head and the man-eating tiger waits his prey and brings them forth as trophies of his power. He has wrestled from earth her richest treasures and from the soil her choicest fruitage. He has redeemed the arid waste and literally made the solitary places glad and the desert to rejoice and blossom as a rose. He has harnessed the forces of nature and made them bear his burdens. But there is one task not yet accomplished. He has conquered nature, but not human nature. He has tamed the beast of the jungle, but not the man of the jungle. He has redeemed the barren soil, but not the burdened soul. Yet this is the greatest task to which he has been called. To it he has been assigned in a supremely special way. In it he is permitted to join hands with God in recreating God's greatest creature.

Startling must have been the declaration of Jesus to a handful of disciples from the humblest walks of life that they were to conquer all the world for His kingdom. Beside such a task the labors of Hercules were child's play. Yet they did not question, they went. History has nothing more thrilling and heroic than Paul's determination to plant the cross of Christ upon the seven hills of proud, idolatrous Rome and take for Him the mightiest empire the world has ever known. This is a chance to do big things. A man of giant mind takes his pencil and a map of the United States and outlines a plan whereby he will be able to control the markets of the entire

country for some particular commodity such as oil, copper, steel or meat; and the world exclaims: "What a great man!" But our work has no national boundary lines; it is a world-enterprise. It is to turn countless millions from their customs, traditions and idols to the living and true God. Archimedes said that if he had a fulcrum and a lever long enough he could raise the world. Our lever is the gospel; the fulcrum is the cross; and God expects us to raise the world in this generation. God has plenty of time; he works through the centuries. But we have not; if we are to have a part in this great work, we must take it now or never.

This stupendous task can never be done

except by giving what is in some degree commensurate to the task. In the past our offerings as a people have been pitifully, shamefully small. The three cents per month that we average makes our efforts appear childish. In the light of this it is difficult to think that we really believe what we profess. Imagine the impression on the heathen if our missionaries should tell them that God so loved them that He gave His only begotten son that they might be saved; that the Son so loved them He gave his life for them; and that we, his representatives, so loved them that we give the enormous sum of thirty-five cents each per year for the same purpose. On a dry summer day when the garden is scorched and

dying, we take a sprinkler and try to revive it with a few quarts of water; but the thirsty earth drinks it up almost before it has fallen. Soon a great cloud spreads over the sky, the windows of heaven are opened and the earth is drenched with a torrent of rain and the garden is saved. That is the difference in the way man and God give the water of life. If we expect to draw all men unto Him we too must be lifted in sacrifice. When the two disciples went into the village to get the young colt and the owners started to refuse, they said: "The Lord hath need of him" and without a question further, the owners let it go. That should be the last word—The Lord hath need.

The Religious Outlook

By Dr. Errett Gates

"The Baptismal Deadlock"

I find it increasingly difficult to agree with The Christian Century's settlement of the "baptismal deadlock" on the ground of a "weak brother's conscience." At first it looked like a hopeful solution; but the more I tried to justify the position the less was I able to do so.

I began to dislike occupying the position of the "weak brother"; I found no other reason for claiming the considerate treatment of my pedobaptist neighbor than that I had a "weak conscience." Then, too, it did not seem to me to be a correct description of the "baptismal conscience" of the Disciples. If anything is clear in reading the history of religious thought and controversy among the Disciples it is that they have not a weak but a strong baptismal conscience—one which they have fortified not merely behind the argument of New Testament grammar and lexicon, but of New Testament authority.

Reflects Upon the Disciples.

When I began to analyze the nature of the original weak conscience case of the apostle Paul I was less and less pleased with the position in which it placed the Disciples. Those who possessed the weak conscience were clearly the ill-informed, unspiritual and unfree; they had scarcely cracked the shell of their heathenism. They still regarded idols, which they once worshipped in fear, as possessing a real existence and as endowed with the power to help or hurt them. Paul and those whom he counseled to forego their liberty to eat meat offered to idols, had risen above the weakness of respect for them, and evidently expected those who were still weak to rise above their weakness, into the liberty wherewith Christ had made them free. Paul as much as says to them: It is unfortunate that you have such a conscience; as Christians you have no business with it; but since you have it, we must make the best of it, lest you fall into a worse estate.

What the weak were needing was more instruction, to deliver them from the surviving fear of pagan idols. As for Paul and the others, they knew that an idol was nothing, and that there was but one God; and they had learned that what they ate made them neither better nor worse in the sight of God. Not so the brother with a weak conscience.

It is clear, therefore, that Paul looked upon this weakness of conscience as a temporary, passing stage in the religious development of a pagan. It was not a permanent but a transitional conscience. He was anxious to restrict it through considerate treatment, and not extend it through needless excitement. Until it was outgrown liberty should wait upon love. Paul never contemplated the universalizing of the weak conscience.

But the weak brother did not look upon his conscience as weak. To him it was very

real and very strong. It would be more proper to call his conscience a strong conscience on a weak subject, rather than a weak conscience. And he was not the one that pleaded the principle on his own behalf. To have done so he must have shared the higher knowledge of the apostle, and that would have been the transcending of his weakness.

Anti-Missionary and Anti-Organ Conscience.

As a matter of fact the principle of a weak conscience never has worked as a peace program. It did not work in Paul's time. The strong never have borne with the infirmities of an immature and weak religious culture for a longer time than was necessary to overcome it with instruction. The principle of edification is as binding as the principle of forbearance. It failed in the organ and missionary society controversies among the Disciples. If the Disciples as a whole had listened to the argument of a weak conscience they would now be pitching their tunes with a tuning fork, and carrying on missionary work without a missionary society. On this principle the slowest is able to set the pace for the fastest, and the enslaved fix the bounds of liberty for the emancipated.

As a consequence it has chiefly been used as a check to progress, and as the last argument of an expiring cause.

When the anti-organ and the anti-missionary party among the Disciples failed to win support on the ground of their appeal to the precepts and precedents of Scripture, they turned at last to the argument of a weak conscience. The argument was never made to be put into the mouth of the weak brother to be used on his own behalf. It betrays too much self-consciousness. It always sounds better and is more effective when it is used as a plea on behalf of others. When the weak conscience knows itself to be weak, it already knows too much to defend itself.

The possession of a conscience is never in itself a reason for holding it. Conscience can not be dealt with as reason, but only as result. The reason is not in the having of the conscience but in the conditions or causes that have produced it. A conscience may be either rational or irrational, pagan or Christian, benighted or illuminated. We come to have respect for an English title, or a literary degree, or a hornet's nest, as such, only after we have ascertained what is back of it, or how it was obtained, or what it is filled with.

The Abandonment, Not Adoption, of a Course.

Another reason why the Pauline principle does not apply to the "baptismal deadlock" is because it was not and can not be used as a reason for the adoption of a course of action, but only for the abandonment of one. Paul did not set up the brother with a weak conscience on idol-meat as an example for imitation; he was more of a warning. Paul never dreamed of fastening the superstitious

fear of idols upon the Corinthians. The spiritual liberty of those who could eat meat or refrain from eating without injury to the conscience, was a far more desirable condition in Paul's estimation. The utmost that Paul could be made to declare with reference to the "baptismal deadlock" would be: Wherefore if sprinkling causeth my brother to stumble, I will sprinkle no water for evermore, that I cause not my brother to stumble." This attitude, however, would not obligate him to go on to the practice of immersion, which would be just the weakness to be avoided and overcome.

Then again, as applied to the immersionist position, the principle overreaches, is turned against it. Paul represents the man with the meat-conscience as "perishing" when he sees one having knowledge sitting at meat in the idol's temple. Has an immersionist ever lost his soul when he has seen a baby sprinkled? Is he immediately seized with a passion to have all of his own children sprinkled? If anything he is strengthened in his opposition to it. But the man with the "weak conscience" in the Corinthian church was weakened in his opposition to idolatry. If sprinkling does not hurt the immersionist the principle has no application to the case.

The Appeal Out of Date.

Another objection to the principle is that the appeal which it makes is out of date. Causes stand or fall in the modern world on their strength, not their weakness; on their merits, not on their immunities. And if the immersionist has nothing more to plead in defense of his cause than the sanctity and inviolability of his conscience, he is in a bad way in this generation. Is it at all likely that the pedobaptist will surrender to the immersionist conscience, when he has refused to surrender to the immersionist argument? If he is a modern man you will be far more likely to reach him by showing him the spiritual values of immersion. It seems to me that this is the "new level," the "higher ground" on which the immersionist should plant his defence. Immersion will stand or fall, ultimately according to its religious worth. If it is indispensable, it must be indispensable to richer fruitage, more abundant life, and closer fellowship with Christ. Does the immersionist produce better and larger results than the affusionist? When all other arguments fail, this one will still be sound, that immersionist bodies are converting so many more persons to Christianity, and are producing so much finer Christian lives, that it is safe to believe that the future of the church on earth lies with them. Christ is supremely interested in the fruits of devotion to him: "By their fruits ye shall know them." "I have appointed you, that ye should go and bear fruit." "Herein is my father glorified that ye bear much fruit."

But what is this all about—what is the use of disturbing the pedobaptists in their

practice of sprinkling, or shifting the argument of the Disciples from grammar and lexicon to conscience?

It is this—the Disciples have a union conscience as well as a baptism conscience, and they do not seem to pull together. The union conscience pulls toward fellowship with all the children of God, while the baptism conscience pulls away from some of them. So far in the history of the Disciples the baptism conscience has outpulled the union conscience, and carried the body, with its union conscience, struggling for release, into the wilderness of separation and estrangement from other religious bodies.

The problem which confronts the Disciples at the present time is the apparent antinomy between the two principles of the movement, and it devolves upon them to choose between them. They must settle with themselves what they desire to do—give up their union conscience and have immersion, or give up their immersion conscience and have union. That they can not keep both is becoming clearer every generation. And in the settlement of this question they must decide which is worth more to the kingdom of God—which is more pleasing to Christ: A united church, or an immersed church.

changes in smaller places, and branches from these in country regions. Next year it is planned to begin the erection of permanent buildings for the housing of exchanges, and these will be gradually erected during a period of ten or twelve years. These will be used exclusively for business purposes, there being no refreshment bars, baths, etc., as in Germany. The success of the scheme will depend upon the interest which employers of labor take in it, or at least this will be only second to the demand for labor itself. Early success augurs well for the future, as many applicants were placed in positions at once, as for example, at Plymouth, where no fewer than 300 were found employment on the first day. The system has been instituted by Mr. Winston Churchill as President of the Board of Trade, and if it is a success will be another feather in his cap. One of the great points made against the Government in the recent campaign was what they had not done for the unemployed.

There is rejoicing in Free Church circles that Rev. J. H. Jowett has refused the call to the Fifth Avenue Presbyterian Church, New York, and rejoicing also in the same circles, but in somewhat different quarters, that Rev. G. Campbell Morgan has refused the second approach for him to take up the work. The leading English preachers belong to the whole country in a sense that even the most prominent preachers in America do not, hence they are missed by the country, quite apart from the individual church they serve, when they go to foreign parts.

Wringeliff, Priory Road, Hornsey, London.

English Topics

By Leslie W. Morgan

The battle is over. It only remains to divide the spoils of victory and bury the dead. The only trouble is this, that if one reads the papers of all parties it is difficult to tell between whom the spoils are to be divided, and on the other hand who are really the dead. In other words every body claims the victory. Lloyd George has been asked what is the most surprising thing that has resulted from the election, and he replied that it was that the opponents of the Government could have the effrontery to claim that they had won the victory. There has been more juggling with figures during the past few days than ought to be enough to satisfy statisticians for a generation. And only second to the doubt that seems to be in some people's mind as to who has won, is the doubt as to what has won. Some say it is the Budget, and that only; some say it is the campaign against the Lords, and some that it is the principle of free trade. Others say tariff reform has really won, and that had it not been for the mixed issue the Government would have been turned out. But in the midst of all the discussion, every one can see, whether it is admitted or not, that the Irish hold the whip. It remains to be seen what they will be able to do with it.

The great query just now is as to what the Government should do first. Their strong supporters are urging them to carry out their pre-election threat and not take office till they are assured that the Lords' veto shall be done away. The Conservatives, however, are anxious that the Budget should be dealt with first, as they are suddenly getting very concerned about the financial position. The real secret is that since the people have given their decision and they see that the Budget must go through, they are anxious to pour oil on the troubled waters by allowing it to pass through the Lords, with a bland smile and a gracious bow to "the will of the people."

Plural voting very largely influenced the election in many quarters, and had it not been for the plural, or out-voter, the Liberals would have gone back with a much larger majority than they have. The plural voter is an owner of property in one or more constituencies outside the one in which he lives, and the property owner is not noted for his liberalism. This matter will be dealt with at an early date—at least at an early date after the question of the Lords' veto is settled.

Intimidation has also played a large part in the present election. More so than usual, because it is in the country where this sort of thing takes place, and the country regions are effected by the Land Clauses in the Budget.

"There's master and there's parson, and there's agent and there's squire, And him who lives beneath 'em—why he lets his soul on hire."

An important step was taken last week in

the opening of the Labor Exchanges for which the Government has been planning for the past year or more. Seventy-eight of these have been opened in various industrial centers throughout the country. It is an ambitious scheme for bringing the employer and the unemployed together. The United Kingdom has been divided into eleven districts, with a clearing house in the chief city of each division, with a divisional superintendent at each place, and under a head director in London. There are to be first-class exchanges in thirty towns of 100,000 population and over, with thirty second-class ones in towns of 50,000 to 100,000, with numerous third-class ex-

Congress of Disciples

Appetizing Program Announced for Always Interesting Gathering

DATES—MARCH 29-31.

The eleventh annual Congress of the Disciples of Christ will be held at Bloomington, Ind., March 29 to 31, 1910. Below is the program in full of the sessions of the congress. The Bloomington Church will furnish lodging and breakfast for all who attend. Those purposing to attend should send their names as early as possible to Rev. J. C. Todd, pastor, who will provide for their entertainment. We anticipate a large representation of our ministers at the meeting this year as there was no congress last year. Bloomington, Ind., is central to a great part of our brotherhood; it is the seat of the state university of Indiana. The arrangement of the program this year will, we believe, stimulate interest to a higher degree than those of former years, especially in that provision has been made for a full discussion of the various subjects by the members of the congress. A full half day is devoted to each topic, which will allow a full hour for general discussion after the papers and written reviews. The evening addresses will not be discussed and the address by Mr. Hudson the last afternoon will not be discussed. The open parliament of the "unification of our missionary interests" and "our brotherhood publication society" will be presided over by Rev. A. B. Philpott, who will not deliver an address, but will simply introduce the subject. The purpose of this parliament is an interchange of views upon these two great vital interests of our brotherhood. It should be a very profitable feature of the meeting. The congress does not need "boosting." This year it comes the week after Easter, just when the preachers can get away for a few days and when they need a few days' rest. Make your plans to attend. Take an extra dollar with you for dues, which is the only revenue of the congress. An important feature of this year's meeting will be the report of the

committee on the union of the Disciples' and Baptist Congresses. Rev. I. J. Spencer is chairman of this committee. Sentiment seems to favor a joint meeting of the two bodies on alternate years.

PROGRAM.

Tuesday 7:45 p. m.

Devotions, led by Rev. J. C. Todd, Bloomington, Ind.

Welcome, President W. J. Bryan, Indiana State University.

Response, Rev. F. W. Burnham, Springfield, Ill.

Addresses, "Education and the Initiative." Prof. E. S. Ames, The University of Chicago.

Wednesday, March 30, 10 a. m.

Address, "Our Plea for Union and the Social Movement," Rev. A. W. Taylor, Chicago.

Written Review, Rev. Edgar De Witte Jones, Bloomington, Ill.

General discussion opened by Rev. E. F. Daugherty, Wabash, Ind.

Afternoon—2 O'clock.

Address, "The Church and Men," Rev. W. S. Lockhart, Fayetteville, Ark.

Written Review, Rev. O. W. Lawrence, Decatur, Ill.

General discussion opened by Rev. T. W. Grafton, Anderson, Ind.

Evening—7:45 O'clock.

Address, "The Psychology of the New Thought Movements," Prof. E. H. Lindley, Dep't. Philosophy, Indiana State University.

Thursday, March 31, 10 a. m.

Address, "The Increasing Faith of Modern Religious Thought," Prof. Errett Gates, University of Chicago.

Written Review, (Reviewer yet to be selected).

General discussion.

Afternoon—2 O'clock.

Report of joint committee on Baptist and

The Coign of Vantage

Copyright applied for

A STORY OF THE TRUSTS
BY JANE RICHARDSON

CHAPTER XV (Continued)

This happy culmination to Teddy and Mary's affair was a wonderful incentive to his recovery; he mended rapidly from that day.

Randall, who was always kind and thoughtful when his men met with accidents or were ill, came to see Teddy, privately paid his doctor's bill, and best of all, did not stop his wages. This was of paramount importance to the lovers; for they had decided on being married and going into a home of their own, early in the spring. Susan, as their oldest friend, stipulated that the wedding should take place at her house.

The first day that Teddy joined the family at dinner was a bright Sunday in December, and Mary was present in honor of the event. She sat beside him, prettier than ever, demure and dignified as became a prospective bride.

In the afternoon the members of the Neighborhood Club, and Teddy's own chums came to tender their congratulations, both upon his recovery and his engagement. It was a severe trial to his strength and left him very tired, but happy.

"It's worth knowing how kind and good fellows are, and how nice Mary's friends are too," he said rather faintly as he went back to his room.

The next week he returned to the Works, much sooner than Randall thought prudent, but Teddy had an incentive now, and would not hear objections.

Teddy and Mary began their preparations immediately. Mary to provide her modest trousseau, and Teddy to lay by funds for their future home. Eleanor helped Mary select her gowns and also offered to help make them. Her own newly awakened feeling made her even more than ordinarily sympathetic and she rejoiced at the girl's escape from what might have been life-long misery.

After Billy Mullins' flight Mag Lewis disappeared from her old haunts and it was supposed that she had followed him. Mary regretted this, for she could guess the woman's misery and poverty, and in gratitude for Teddy's escape she hoped to do something for her. She did not speak of her intention to Teddy, for she knew well that he would strongly object to his future wife being brought into contact with a woman so disolute, notwithstanding he acknowledged his great obligation to her.

It was not the hand of a woman that was raised in the presence of the Master, to cast the first stone.

Eleanor to whom Mary broached the subject was entirely of her opinion. She said: "There's no doubt that the poor unhappy thing saved Teddy's life. It is not an easy matter to reach such women, and you, Mary, I'm afraid could do very little. But Susan or Miss Abigail or I might, in some way, and you shall help her, through us."

Eleanor surmised that, broad-minded and generous as he was, Brainard, too, would object to any efforts that she or Miss Abigail might make in Mag's behalf. Though he himself, might help her in all practical ways, he could not rise above inherited prejudice.

Eleanor had no notion of becoming a mere echo of any one in such a case, and she believed that befriending Mag Lewis was an instance where she required no advice and no guidance beyond that of her own conscience.

Accordingly she and Susan went to Mag's former lodging, a wretched tenement in the poorest quarter of the town. The scowling woman who answered their knock, her sleeves rolled above her rough, red elbows, the front of her untidy dress wet with the suds of the wash-tub, muttered something about "being bothered with folks she didn't want."

"Well, you might try to be a little bit polite," said Susan testily.

"I don't have any call to be polite," the woman replied sullenly. "I don't go pushin' myself into your houses, so I don't see why you come here."

Interposing before Susan could answer, her, Eleanor said in her sweet, courteous way: "You are perfectly right, but we wanted to see Margaret Lewis and have not been able to find any trace of her. We feared that she might be ill, or in need—she and her little child—and we thought, since she lived here once, that you might know where she is."

"No, ma'am, I don't," said the woman, moved to respect by Eleanor's example. "She left secret like, without tellin' anybody good-bye. Her rent was paid up three months, too."

"She saved Mr. Wilkin's life, as you probably know, and we are all anxious to help her."

"Yes I heard something about that," the woman said, and thinking that she saw a chance to profit by Mag's good fortune, she finally admitted: "I heard—but I can't say how true it is—that she took the young'un and has gone to Chicago. They say she's got a job of work in a restaurant. Mebby she'll write about her things—they're all in her room yet. If she does I'll tell you."

"We will make it worth your while to do so," said Eleanor, and turned away with a pleasant good-morning.

Eleanor was convinced that she should hear from Mag, and returned home very content with the results of the investigation. Susan was not so well satisfied. She resented the woman's rudeness to them and regretted that she hadn't a chance to give her a piece of her mind. "But, la me!" she soliloquised, as stepped briskly about her shining kitchen, setting the table for supper, "If I was no better off than that poor ign'rant thing and hadn't no more sense, and nothin' better ahead of me, and had to work so over the wash-tub, mebby I'd be a sight worse. It hain't no credit to me if I do half way right with such a home an' children an' husband as I've got." And tears of gratitude sprang to her eyes.

CHAPTER XVI.

The Dark Horse.

The time had come at last, toward which the schemes of Mullens and Bannister had pointed for the last four months. The Legislature of Indiana, as a body, had never been purchasable, and it was this day called upon to choose a representative to the United States Senate.

The morning dawned propitiously. The sun shone dazingly upon a slight sprinkling of fresh snow. Above on the lofty, springing dome of the State House the flag streamed free, every fold stretched straight before the gentle breeze, every star visible in the clear blue.

Within the capitol an air of keen expectancy prevailed. There was little or no noise, no loud laughter echoed in the long corridors,

no questionable stories were related in the offices. The time for frivolity was past. An earnest, high duty confronted the representatives of the people. Their choice must do credit alike, to the state and to the nation.

It was a crisis of paramount importance to Mullens and his henchman, Bannister. It had not been as smooth sailing as Mullens—the autocrat of the machine in Carlinville—had expected. In common with men of his type, he imagined that his local authority extended to the uttermost quarters of the State, and it galled him not a little to find himself pitted against others of his ilk, as ruthless, conscienceless and determined, and as generous in the matter of bribes, as himself.

These rivals were openly contemptuous of him and his ambitions, and they intrigued against him with unremitting vigor. The preliminary lobbying had been carried on with fierce and tireless energy, and meaner tools had come to blows. In the very chambers where laws were made that order might prevail, undignified quarrels had ensued and unseemly scenes had been enacted. In secret places the "Barrel" was potent—a blow to Mullens, whose blatant self-confidence had never let him anticipate such a thing—of greater capacity than his own. He was keenly hit in his most vulnerable point and suffered as much as one so thick-skinned could suffer, at seeing men on whom he had relied brazenly, desert him for the highest bidder.

Brainard too, was there, heart and soul of a coterie of honest men with the honor of the State at heart, and who realized that treachery was to be met and decisively dealt with.

The Assembly was called to order, the customary routine of opening was gone through with as on other less important days. But beneath the outward calm there was a suppressed excitement of which even the most phlegmatic was conscious. The hour was come, both bodies of the Assembly united in joint session. Buffoonery and frivolity were laid aside. Men turned pale, drew their breath sharply, and hung upon the words of each speaker. In the caucuses of the night before there had been stubborn disagreement among the many factions of the party in power, and it was realized that the unexpected would happen, that the choice would probably be made in one of those fortuitous moments that change the whole aspect of a situation.

It was realized that the failure or success of arrant jobbery, the downfall or triumph of venal demagoguery, almost that of the Government itself, depended upon the nomination. Would the Assembly prove worthy of the trust committed to it, or would it trifle with honor and become the tool of corruptionists?

Several names were placed in nomination, with convincing oratory, but the vote gave no result.

A week of bitter contest followed and the choice narrowed down to two men, each of whom might have been regarded as a choice of evils. Each held his ground refusing to yield, though conscious he was merely an obstacle in the way, prolonging the futile strife. From stubborn folly the costly deadlock continued for ten days. But the end came at last. Men were exhausted, their nerves strung to irritable sensitiveness. The afternoon lagged, daylight failed and suddenly myriads of lights leaped out dotting the walls and ceiling with dazzling points of flame. As if the minds of those who had battled so long had received a sudden il-

lumination as well, a man whom few had regarded, and who had done little else than vote during the ten interminable days, rose in his place far back in the corner of the chamber, and in a suave ringing voice, he quietly addressed the chair and was recognized:

"Mr. Speaker," he proceeded, "It seems that we are unable to reach a choice approved by the majority. While no fault can be found, personally or politically with the gentlemen whose names are before this body, it is apparent to most of us that neither faction can or will yield. Their friends and supporters have kept their pledges and have

vindicated their loyalty, but time is passing and our duty is yet unperformed. A new departure must be made! This we owe to our constituency throughout the state. Therefore I put into nomination the name of a man whom we all know, who is above the reproach of political trickery; whose private and public life is without reproach. Gentlemen, I present to you the name of —."

He paused for effect, and curious members turned to look at him while the servile tools of the warring factions stared questioningly at their bosses, who in turn glared vindictively at each other. Not a word broke the silence. Slowly the speaker continued.

"I present the name of—Robert Brainard!"

The name was received in utter silence—in hushed surprise—when even breath seemed suspended; then a shout went up from the assembly. They now felt that they were relieved from pledges that had grown irksome, whose uselessness had been proved. They were free to follow their own behests, and to exercise the privilege of true and unhindered citizenship. Differences were forgotten, the dead lock was broken. The nomination was seconded with enthusiasm, a vote was taken and Brainard was chosen by an overwhelming majority.

(To be continued.)

Our Readers' Opinions

In Complimentary Vein

Dear Christian Century: The best Sunday school lesson I get from anywhere is yours. The daily Altar is just our need. May your work prosper. Don't please, ever give up the Sunday school department. Yours in earnest.

LATVIA L. CRUM.

Editors Christian Century: The Christian Century is a remarkable paper. Its various departments are a real contribution to the periodical literature of the subjects dealt with. I find the local interpretations by A. W. Taylor, quite equal to the very best editorial comment to be found in the larger magazines. The work of Professor Willett is unequalled in its line in all the history of our literature. The editorials serve the purpose of editorials,—they challenge, provoke, interest and inform. Recently the contributions have been of unusual worth, especially those of E. M. Todd and Frank E. Boren. It gladdens my heart to read the virile words of these sons of the prophets, who have the very non-conformist spirit that animated the fathers themselves. Such men are the life of the movement.

I do not mean by this to include an endorsement of the positions set forth in all respects. That would be poor appreciation indeed, that accepts the accident of agreement as the norm of approval. Rather, I find the mentioned articles and others of their class to be alive, fresh, opposite,—in short seasonable. They have thus the stamp of the prophetic. They savor of the things of God. Their discussions are so many beacons, proclaiming to a somnolent church that brave souls are awake. The lovers of the light will see to it that these guardians are not merely lighting the fires of their own martyrdom,—but are rather the heralds of a day of fuller freedom of inquiry,—of larger toleration in the quest of truth.

Sincerely yours,

Everett, Mass.

WILLIS A. PARKER.

Sectional Conventions Needed

Editors Christian Century: I am in hearty accord with your editorial "The New Order of Conventions." Not only sensible and deliberate transaction of business, but justice to the far away church require the adoption of the delegate business session. "Living Link," San Diego, Cal., should have equal vote with "Living Link," Indianapolis, Ind.

I also believe that our annual national convention should give place to a triennial or quadrennial convention, properly delegated and made great and impressive; that the great sections, made so by natural geographical boundaries should be gathered into annual conventions, delegated and prepared to discuss the problems of the church in respective sections; this annual convention to ad-

just itself in point of time and place to the interested state conventions. I forbear for lack of space to discuss the questions suggested.

W. E. CRABTREE.

San Diego, Cal.

A Baptism Conscience and a Union Conscience

Editors Christian Century: It is interesting to observe that however hard one tries to emphasize the vital and essential things in Christianity, the formal things, so definitely interwoven with the churches' thought of Christianity will come to the surface.

Here is The Christian Century giving more attention to the question of baptism than any other paper among us. This is not a criticism. It is only a meditation. It is ever so. Col. Church's effort to get at the vital things has resulted in turning attention to the very thing he would abrogate or at least subordinate. It is interesting indeed to witness the tenacity of the old controversy. Some years ago a contemporary of mine in the city where I was pastor wrote a book entitled, "The Question of Baptism Forever Settled." He was a Lutheran. He was tried for heresy and convicted. He settled nothing except himself, in oblivion. The question of baptism goes marching on. I wonder if it will ever be settled. Two years ago I wrote some articles for the Century and discussed baptism among other things. I contended that immersionists had settled it and that the people who practiced other forms of baptism are responsible for the divisions it has caused. I said: "Pedobaptists and not immersionists must shoulder the responsibility for this prolonged war of words within the church. It would seem that in the interest of peace and union, if for no other reason, the use of these substitutes might be discontinued." I also said: "It is well to remember that there is a position with reference to the ordinance of baptism which is not in dispute and those who hold that position need only abide the time when others will be willing to accept it."

Now, pardon me, your argument sounded good to me at first, but I am not so sure now that it will hold. You disposed of the "feet-washing conscience" argument pretty well, but suppose you try the same line of reasoning on the "Episcopal conscience." Episcopal consciences are not few. Why not say that out of deference to such a "conscience" and for the sake of man we should all become Episcopalians? Those who are not, have no more conscience against it than pedobaptists or optionists have against immersion.

After all I am of the opinion that the vital trouble lies deeper. The churches have a conscience about a lot of things doctrinal and formal but they haven't as yet devel-

oped a conscience on the union question. With all the advance that has been made in the direction of union there is mighty little deep concern, even among "us," that union should actually take place. When the church once gets herself really to realize the sin and shame of her divided condition, when once Christians feel the humiliation they ought to feel over the churches' unhappy strifes and petty divisions over her failure to really face the problems of human need, material and spiritual, their consciences on the question of baptism and feet-washing and a lot of other things will be far less sensitive.

In the meantime I am of the opinion that we should avoid stirring up the baptism conscience too much and devote ourselves to the awakening of the consciences of our people on the more vital and important question of union as it affects the speedy evangelism of the world. But I surmise that even this opinion if it were very loudly expressed would somewhat agitate the "baptism conscience."

You are giving us a splendid paper and I am sure you are headed in the right direction.

Sincerely yours,

P. J. RICE.

[Mr. Rice has struck center in his observation that the fundamental need is the existence of a union conscience in the church. Without this earnest desire for union no argument on a dogmatic question will ever bring a union that is worth anything. If all the sects were converted to the immersionist dogma today, and united upon the basis of their agreement on that dogma, it would not be a Christian union. There would be no principle of permanency in such a union. Differences of a dogmatic sort would be bound to arise tomorrow. These differences might be over baptism or any other Scripture teaching; and a new process of sectarian divisions would again be begun. There is only one principle of union that is adequate: that is love—a love that is big enough to include differences of understanding as to what the Scriptures teach and considerate enough to avoid the doing of those things which divide. As to the differences between the Episcopalians and the rest of us, these will be resolved by love and the union conscience or not at all. Just what results the application of this principle to the episcopal controversy will bring would be an interesting study for some reader to present in an article in our columns. Meantime what we have been urging in The Christian Century is that it is the Disciples' business to be creating a union conscience in the whole Christian world. That we have not been working at that business no one will dispute. That even we ourselves possess a union conscience not everybody will affirm.—Editors.]



Fred's Puzzle

BY ANNA D. WALKER.

"Put your best foot forward, Fred!"
My father said to me.
His hand was resting on my head
In love, all tenderly,
And then, to business off he went,
And left me puzzled quite;
I could not tell which foot he meant,
The left one or the right!
I looked them over then and there,
To see if I could find
Which was the best one of the pair,
That I might try to mind.
But now to you, dear friends, I say,
Until I find this clew,
I cannot father's word obey,
I cannot, sure, could you.

—Selected.

The Old Valentine

BY MISS E. I. DAVIS.

"Another valentine for you," smiled the mail carrier, giving Bessie her fourth package that day. "I think you are getting more than your share," he said good naturedly.

Bessie smoothed back her brown waves, and lifted her silken lashes from the gray eyes that sparkled with merriment. "I guess you would think so if you saw them, for they are all alike. I do wish I could get one that was different from the others," she said.

That day at lunch Bessie found a packet under her plate. "A valentine," she exclaimed and "another heart, the fifth one I have received today."

"That means," teased papa, "that you are never to lose heart, but be brave and have courage." Turning to her mother, the doctor continued, "Would you like to go to Jonesville? The leading physicians of the state are to meet there today."

"Can you keep house this afternoon, dear?" smiled Mrs. Lane. "Remember all callers that come. Kathie will help you serve them with hot chocolate and wafers. We will be home for dinner at six o'clock."

"Yes," was the cheerful reply. "It will be great fun."

Shortly after Bessie's father and mother drove down the lane, it began to storm. At first the snow fell leisurely in soft large flakes like feathery down. Then it began to grow colder and the wind moaned dismally around the corners and through the trees.

Bessie, seated in the cozy corner by the register with a new book, did not notice the change in the weather until a tapping at the window aroused her. Glancing out, to her amazement, a beautiful homing pigeon was looking straight at her, with a mute appeal for entrance.

She raised the sash, and the graceful creature flew in and lighted upon her arm. "Kathie," she exclaimed in delight, "just come and see what has happened."

"Sure now," beamed the girl knowingly, "don't you be after remembering it? Look under its wing. It is like the one I gave the Grahams."

"Here is a tiny valentine," she smiled and opening its center there lay a note written on wax paper. It read, "Dear Bessie, I send my love to you. Baby Dennis has just been

taken with spasms. Mamma has done everything for him that she knows, but nothing seems to help him. Tell your father to come as quick as he can or it may be too late. Papa is away with the horses so I had to send it by pigeon Dick. I hope you will get it all right. He was there a long time before Kathie gave him to me. If ever I wished for a telephone it is today, but I am praying that God will save my precious baby brother. Lovingly, Elsie Graham."

"Please answer the phone," requested Bessie as she tried to think what to do in her father's absence. "Is something wanted?" she asked as the maid put up the receiver with a troubled air.

"Sure it is too bad, my lamb, that your papa and mamma will stay over night for fear the poor lady will have neuralgia, again."

"Something must be done as quickly as possible for this sick baby," she declared in a disappointed tone. Stepping to the telephone, she decided to call up her father, only to find that the wind had just blown down some of the poles and it would be impossible to communicate with him until the damage had been repaired.

Live Words by a Dead Queen

Just three hundred and fifty-six years ago the 12th day of this month (February 12, 1554), Lady Jane Grey, England's nine days' queen, was beheaded. One of the most popular heroines in all history, this poor little girl of seventeen, although born a Catholic, went to her death a Protestant, refusing steadily to recant in spite of tremendous Catholic influence. Born the granddaughter of the youngest sister of that most brutal ruler, Henry the Eighth, this young woman, whose ability was great in spite of tender years, became the victim of most unfortunate circumstances. The dukes who raised her to the throne were not men of sufficient strength to carry their poor little puppet Queen along to the high hills of success, the backing they expected from France did not come, the people turned upon them and the young woman who might have been England's first Protestant Queen went to an untimely death. On the day before her execution the unfortunate girl whose rule was so short wrote to her sister a letter that will live long as a sermon, for the words are as live today as they were centuries ago. The writer, in speaking of the greatest and most wonderful of books, which, authentic or not to the living, is a flash of hope and an everlasting joy to dying eyes, says:

"I have sent you, good sister Katherine, a book, which, though it be not outwardly rimmed with gold, yet inwardly it is more worthy than precious stones. It is the book, dear sister, of the laws of the Lord; it is His Testament and last Will, which he bequeathed unto us wretches, which shall lead you to the path of eternal joy, and if you, with a good mind, read it, and with an earnest desire follow it, shall bring you to an immortal and everlasting life. It will teach you to live and learn you to die; it shall win you more than you should have gained by the possession of your woeful father's lands. For as if God had prospered him, ye should

have inherited his lands, so if you apply diligently [to] your book [i.e., the Bible], trying to direct your life after it, you shall be an inheritor of such riches as neither the covetous shall withdraw from you, neither the thief shall steal, neither yet the moth corrupt. Desire, sister, to understand the law of the Lord your God. Live still to die, that you by death may purchase eternal life; or after your death enjoy the life purchased [for] you by Christ's death; and trust not the tenderness of your age shall lengthen your life, for as soon, if God will, goeth the young as the old; and labour always to learn to die. Deny the world, defy the devil, and despise the flesh. Delight yourself only in the Lord. Be patient for your sins, and yet despair not. Be steady in faith, yet presume not, and desire with St. Paul to be dissolved and to be with Christ, with whom even in death there is life. Be like the good servant, and even at midnight be waking; lest when death cometh and stealth upon you, like a thief in the night, you be with the evil servant found sleeping, and lest for lack of oil ye be found with the first foolish wench, and like him that had not on the wedding garment, and then be cast out from the marriage. Resist [sin] in ye [yourself] as I trust ye do, and seeing ye have the name of a Christian, as near as ye can, follow the steps of your master Christ, and take up your cross; lay your sins on His back and always embrace Him; and as touching my death, rejoice as I do, and assist [perhaps, 'consider'] that I shall be delivered of this corruption, and put on incorruption, for I am assured that I shall for losing of a mortal life find an immortal felicity. Pray God grant you [and] send you of His grace to live in His fear, and to die in the love [here is an illegible passage, perhaps made so by fast falling tears], neither for love of life, nor fears of death. For if ye deny His truth to lengthen your life, God will deny you, and shorten your days; and if ye will cleave to Him, He will prolong your days, to your comfort and His glory, to the which glory God bring mine and you hereafter, when it shall please God to call you."

The Cause of Her Death

Here lies a poor woman who always was busy. She lived under pressure that rendered her dizzy.

She belonged to ten clubs and read Browning at sight, Showed at luncheons and teas, and would vote if she might.

She served on the school board with courage and zeal;

She golfed and she kodaked and rode on a wheel;

She read Tolstoi and Ibsen, knew microbes by name,

Approved of Delsarte, was a "daughter" and "dame!"

Her children went in for the top education; Her husband went seaward for nervous prostration.

One day on her tablets she found an hour free—

The shock was too great, and she died instantly!

—Philadelphia Record.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, FEBRUARY 27.

Theme—The present Christ.

Scripture—Lo, I am with you alway, even unto the end of the world.—Matt. 28:20.

No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years,—

But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

—Whittier ("Our Master.")

Prayer—We bless Thee, O Lord, for Thy mercy to us on this good day. Thou holdest our souls in life, and art ever ready to hear our prayer. May the voice of thanksgiving rise today from the souls Thou hast delivered from sin. Let the music of the sanctuary be heard on all shores. May the presence of Christ be very evident to his people, and may the gospel be preached with power from on high. Far and wide in human hearts may praise abound and faith prevail, through Jesus Christ, our Lord. Amen.

MONDAY, FEBRUARY 28.

Theme—The sheep that must be gathered.

Scripture—And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and they shall become one flock, one shepherd.—John 10:16.

Saviour, gather many nations;
Fruitful let Thy sorrows be;
By Thy pains and consolations
Draw the nations unto Thee;
Of Thy cross the wondrous story,
Be it to the nations told;
Let them see Thee in Thy glory
And Thy mercy manifold.
—Arthur C. Cox ("Saviour, gather many nations.")

Prayer—Father of all mankind, we hail with gladness the signs of Christ's advancing kingdom. Not till all the nations know and love him shall we be satisfied. The promises of Thy word are very precious to us, and they assure us that every knee shall bow to him. Give us a share, we beseech Thee, in this great work of world-wide evangelism. Fill our souls with the broadening and enriching purposes of the cross. May nothing less than the best we can do for the advancement of the great cause satisfy us. In Jesus name. Amen.

TUESDAY, MARCH 1.

Theme—Son of Man and Son of God.

Scripture—We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.—John 1:45.

Thomas answered and said unto him, My Lord and my God.—John 20:28.

If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to him,
And to him will I cleave alway.

If Jesus Christ is a God,—
And the only God,—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air.
—Richard Watson Gilder ("The Song of a Heathen.")

Prayer—Our Father, we thank Thee for

Jesus, who has lived with us as a true Son of Man, sharing all our human estate. In his daily tasks in his love of his family and his friends, and in his faithfulness to all the duties of life, he has set before us a noble example. But most of all we thank Thee that he has become our Saviour and Lord, our Elder Brother and our King. Make us all members of the holy family through faith and faithfulness. May we follow Jesus in the ways of his humility, that we also may follow him to the throne of his glory. Amen.

WEDNESDAY, MARCH 2.

Theme—The armed and waiting servants of God.

Scripture—Having done all, stand. Stand, therefore, having girded your loins with truth, and having put on the breast-plate of righteousness, and having shod your feet with the preparation of the Gospel of Peace.—Ephes. 6:13, 14.

God doth not need

Either man's work, or his own gifts; who best

Bear his mild yoke, they serve him best; his state

Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.

—John Milton ("On His Blindness.")

Prayer—Dear Father, it is not always easy to restrain our souls when we behold the world's need of work, and hear the call of Christ. But teach us the need of quietness and obedience as well. It is not always by activity that we can fulfil Thy pleasure. Sometimes we are appointed to silent service and waiting that seems in vain. Teach us, we pray Thee, the patience that tarries and is at rest, because it is Thy will. Help us to arm ourselves in readiness for Thy call, and having done all, to stand. For Christ's sake. Amen.

THURSDAY, MARCH 3.

Theme—The wrestling of Jacob.

Scripture—And Jacob was left alone, and there wrestled a man with him until the breaking of the day.—Gen. 32:24.

Like that strange angel, which of old
Until the breaking of the light,
Wrestled with wandering Israel.

—Tennyson ("To ———.")

Prayer—O God, we thank Thee that Thou art with us in the darkness as in the light. And when the night has settled upon us, in trouble, we feared the coming of another day, we have been forced to cling to Thee, like Jacob of old, till Thou shouldst bring us deliverance. Then have we wrestled in prayer, crying, "I will not let Thee go except Thou bless me," and we have not called upon Thee in vain. Merciful Father, comfort us in our affliction, and lift up the hands that are weak. Make known Thyself to us in the hour of need, and may the dawn find us still clinging to Thee, and happy in the victory of prayer. Amen.

FRIDAY, MARCH 4.

Theme—To the Greeks, foolishness.

Scripture—But we preach Christ crucified, unto Jews a stumbling block, and unto Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.—I. Cor. 2:23, 24.

One called Paulus; we have heard his fame
Indeed, if Christus be not one with him—
I know not, nor am troubled much to know.
Thou canst not think a mere barbarian Jew
As Paulus proves to be, one circumcised,
Hath access to a secret shut from us!

—Robert Browning ("Cleon.")

Prayer—O Lord, our Father, we thank Thee for the gospel of salvation. How little has the wisdom of the world understood its meaning and entered into its spirit. Its first interpreters were scorned, and its latest messengers are too often unheeded. But Thou, O Father, knowest that the cross is set for the conquest of the world, and we are gladdened by the signs of its triumph. Teach us the wisdom that is from above, that we, being taught of the divine Spirit may escape the folly of denial, and may enter, with the apostles and witnesses of all the ages, into the joy of loyal service. For Christ's sake. Amen.

SATURDAY, MARCH 5.

Theme—The Passing world.

Scripture—For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever.—I. John 2:16, 17.

Then came brave Glory puffing by
In silks that whistled, who but he!
He scarce allowed me half an eye;
But thou shalt answer, Lord, for me.

—George Herbert ("The Quip").

Prayer—Our Father, who art in heaven, hallowed by Thy name. In honoring Thee we find our chief satisfaction, in serving Thee our highest gain. Save us from holding in too high esteem the things that will not last. Write Thy warnings upon our consciences, we beseech Thee. May we find the joy that comes not from selfish pleasure, but from the love of Thy little ones, the poor, the hungry and the sick. Forgive us that we so often forget Thee and the needy ones whom Thou lovest. Teach us to walk humbly, soberly, unselfishly by the power of the world to come. And bring us to Thyself at last, for Christ's sake. Amen.

McPherson Brothers at Parsons, Kansas

Lowell C. McPherson, of Keuka Park, N. Y., with his brother, R. P. McPherson, closed their meeting at Parsons, Kansas, February 10. There were ninety-eight who responded to the gospel invitation. Many of these were men. However, the success of the meeting cannot be measured by numbers. People in the community who have never been particularly interested in the church are in full sympathy with our cause as a result of this splendid meeting. The power and influence of this meeting will be felt for years to come. I am told that for genuine helpfulness and deep spiritual power this is decidedly the best meeting ever held in Parsons. Lowell C. McPherson is a true man of God. He impresses all with his deeply spiritual life. One can not be long in his presence without feeling that he must be a better man. He does not fail to deepen the spiritual life of the church. As a harmonizer of discordant factions within the church he has no superior in the brotherhood. He should be in constant demand for this kind of work. Parsons is unanimous in the wish that the McPherson Brothers will come again.

FRANK E. MALLORY, Minister.



AT THE CHURCH



Sunday School Lesson

By Professor Willett

A Day in Capernaum*

Probably the most conspicuous feature of the public ministry of Jesus was his healing of the sick. It was by no means the most important part of his work, but it attracted more attention than any other because it gave relief to many sufferers. The people of his day were more interested in physical welfare than in matters of greater moment. It is precisely so today. One who claims to heal the sick will secure a far greater following than one who is bent upon the more impressive matters of moral soundness and religious devotion.

The Leprosy

It was probably this fact, that the healing work of Jesus attracted so much attention, which has given to us so large a number of such narratives in the gospel records. People more easily remembered the instances in which works of power had been wrought than those in which Jesus had spoken the great truths of the kingdom of God, and it is the things that most impress the witnesses that get themselves recorded. The present study is a presentation of the work of one day that must have been full of interest to the people who saw Jesus busy at his task. It must not be forgotten that probably by far the larger portion of this day, as of other days, was spent in talking with the people concerning the great truths on which Jesus continually dwelt. But the miracles were notable and they have taken most of the space.

The ministry of Jesus in Galilee had its center in Capernaum after the first few months. From that center Jesus made his journeys into the different sections of the hill country. Probably it was on one of these journeys that a leper, learning who it was that passed that way, came up to the Master and threw himself at his feet, crying out that if Jesus were willing, he could be cleaned of his foul disease. The leprosy was more dreaded than any other malady. In the lack of scientific knowledge characteristic of that time, many different forms of disorder seem to have passed under the one name of leprosy.

It covered nearly all forms of skin disease and eruptions from the mildest cases to those deep seated and incurable instances in which the limbs gradually rotted away and the patient was a helpless and terrifying mass of sores. Probably leprosy was not easily contagious. In essence it was a filth disease, induced by uncleanly habits and unsanitary surroundings. It is still found in Palestine and other parts of the East. The Turkish rule in Palestine compels the lepers to reside in one of the four cities, Hebron, Jerusalem, Shechem, and Tiberias. Western missionary enthusiasm has provided ample hospital accommodations for all the lepers in the land, but these wretched people prefer to live the life of freedom on the outskirts

of these towns where they can marry and beg. Their unsightly and disgusting appearance is a fine asset in the indolent life of beggary which they lead.

The Compassion of Jesus.

In Old Testament times the leprosy was viewed as the stroke of God, a token of divine wrath upon evil deeds. Whatever pity, therefore, might have been evoked by the pathetic condition of these people was checked by the popular belief that they rested under the wrath of God, and must not be aided beyond the barest necessities of life. Hence they were banished from the towns, both as capable of infecting others and because they were outlaws from the divine pleasure.

Jesus' kindness to these unhappy people was perhaps as much the result of his sympathy for their unjust ostracism from society as for their physical plague. Leprosy was supposed to be incurable, although, in the nature of the case, there were many recoveries from the milder form of the disease. Indeed the Levitical law had made explicit provision for sanitary inspection of lepers and their ceremonial reinstatement in the community when discovered to be whole once more (Leviticus 14:1-32). But ordinarily they were regarded as hopelessly outcast.

The Healing.

When this leper pleaded for cure, Jesus instantly expressed to him his willingness to heal him. What form of leprosy it was we have no means of knowing. Certainly Jesus did not undertake the healing of all those thus afflicted. His help was always given to those who showed the proper attitude of mind and could benefit beyond the mere healing of the body by his work of kindness and his words of counsel. It was with the customary touch that Jesus healed this man. There may have been in this act something to call out whatever latent faith and confidence the man possessed, and these were not without value in his recovery from the disease. Then, bidding him go and submit himself to the medical inspection of the priest, Jesus dismissed him.

The Roman Captain.

In that time there were many groups of Roman soldiers quartered in Palestine. There was even a fleet of Roman ships upon the sea of Galilee. One of the Roman captains came to the Master in Capernaum, apparently on this same day, and requested of Jesus the cure of his servant who was afflicted with palsy. Jesus answered at once that he would go and heal the sick man. But to this the Roman demurred, saying that he was unwilling to put Jesus to

that trouble, but only requested him to speak the word where he was confident that it would be effective in the cure of his servant. He did not question the power of Jesus to command so simple a thing. He was himself a man of authority, able to order his soldiers and his servant about as he would. Why, then, should he doubt that Jesus could similarly command the disease to vanish?

Saving Faith.

When the Master heard these words, he turned with astonishment to the disciples, and with a touching appreciation of what the incident meant, he said to them, "Did you hear what this stranger says? He actually believes that I can perform the thing he asks. I have not found such faith anywhere among my own people." Jesus was deeply sensitive to men's faith in himself. Nothing wounded him more than to have his claims disregarded and his words disbelieved, and nothing gave him greater satisfaction than the knowledge that he was taken seriously. He added to the disciples that just such faith as this would constitute the saving element in his kingdom. Men would come from the East and the West to share in its blessings because of their faith in him, while the doubtful and unbelieving men of his own race could be passed by and left in that darkness which is the outer gloom of rejection and regret. The incident closed with assurance to the centurion that his servant was healed, and it was even so.

In Peter's Home.

In the town of Capernaum several of Jesus' disciples had their homes, among them, Peter. On this occasion his wife's mother was stricken with a fever, and perhaps for this reason Jesus came to Peter's home. Going up to the side of the invalid he touched her hand in his familiar way, and almost immediately she arose and took part in the work of entertaining the guests of the day. How much the very presence and confidence of Jesus would have to do with the cures he wrought, we can only conjecture. But both his word and his presence brought new life and strength to the sick. And his touch was as if he had imparted to them a current of life that restored them at once to health.

The Burden Bearer.

As soon as the Sabbath was over, at the sunset hour, the news of Jesus' presence spread throughout the vicinity and many sick people were brought to him for his help. No doubt he used here as elsewhere the same discriminating power in choosing the objects of his assistance. Time did not permit him to heal all the sick of the region, nor did his ministry require any such wholesome activity. Yet his heart went out to all the suffering, and as far as time and strength permitted, he ministered to their necessities. And thus the prophetic word was fulfilled, that the Messiah should take upon himself the ills of his people.

Christian Endeavor Lesson

By W. D. Endres

Topic March 6: Christ Our Guide. Luke 1:76-79; John 16:13; Rev. 7:16, 17.

Consecration Meeting.

In what is Christ our guide? In our attempt to gain heaven? No. Incidentally this

may happen, it will happen to the true Disciple of Jesus, but this is not all. Christ is our guide in life—all life. "I am come that they might have life," he says. It is not even correct to say that he is our religious

*International Sunday-school lesson for March 6, 1910. Jesus, the Healer, Matt. 8:2-17. Golden Text, "Himself took our infirmities and bare our sicknesses," Matt. 8:17. Memory verses, 2, 3.

guide, unless we understand religion to compass the whole of life. Indeed our smaller conception of the scope and function of religion is inadequate. The idea that one's life is made up of compartments one of which is private and personal, another business, another political, and another religious, etc., misconceives life altogether. The personality is a unit and the different functions are but so many phases of its activity. Jesus seeks the heart of the personality that he may control it in all the phases of his activity. We are not to understand that Jesus outlines our programs in a political, commercial or even a religious way, except in broadest outline. But we must never overlook the fact that whatever we do in any field of activity has direct bearing upon and significance for, our relations as Christians. No Christian if he is reproached for some deed or habit which is inconsistent with the great life-ideals of Jesus, can plead that what he did was politics or business and was not to be judged, therefore, by the standards of Jesus. His limitations and obligations are moral and from them there can be no escape at any time, no matter what may engage our attention. If the Christian men who are moving in an influential way in our business and political life were to make their lives to conform to this truth many of the most pressing problems confronting this nation and the nations would find their own solution. In fact to the Christian mind this seems to be the only promise of permanent solution to the great social problem.

The manner in which Jesus seeks to guide us is interesting. He was not a law-giver. He did not employ stern and harsh commandments. He did not design specific programs. He did not even seek to anticipate the various and changing conditions in which individuals might find themselves through the coming centuries. A search for the literal word of our Lord to guide us would often be futile and an attempt to follow the literal words of Jesus would often miss the real thing which he sought to give. We would search in vain for any good of his to the locomotive engineer, a street car conductor, a machinist or a professor in a business college. For a man to turn both cheeks to one who would smite him and then pommel him until he is beyond recognition is to miss Jesus teaching of non-retaliation.

The great ideal which Jesus passed on to us is righteousness, i. e., his message to us is to seek to do right and live right. If we catch the spirit of his life and his message and seek to be like him we will at all times, in all places and under all circumstances in the spirit of fairness and justice. We will carry to our daily task the courage of our convictions and be true to our moral ideal whether in the office, the home, the store, or the shop. He who does that has made Christ his guide in the highest and best sense. To attempt to follow him any other way is self-delusion. God gives us strength and courage to move on this high plane.

The Missionary Spirit

By Mabelle Raymond.

No individual can be a true Christian without the missionary spirit, for the missionary spirit is the manifestation of the love of God in our hearts. It is not flowing, it is like a perpetual fountain giving forth life to weary pilgrims. Only from wells of love can spring waters of peace and hope and salvation.

The man in whose heart the missionary spirit does not dwell is infinitely poor and miserable. One of the most intolerable thoughts that can come to the mind of man is the one that he has lived in vain, that his life has borne neither fruits nor flowers, that the world has been made neither happier nor better because he has lived. This despair inevitably comes to every man who has lived

for himself only. The man who pursues exclusively his own selfish ambitions will sooner or later know the bitterness of it. Ashes and withered leaves are the fruits of the selfish spirit.

The missionary spirit is pre-eminently unselfish, altruistic. In it self is forgotten in the needs of others. Petty ambitions and selfish purposes are forgotten in the general good. As we know, Christ was the greatest missionary who ever lived. He pleased not himself. He went about among his fellows doing good. How wonderful were his promises to the children of men! Did he not say, "Come unto me all ye that labor and are heavy laden and I will give you rest," and "He that believeth in me hath everlasting life?" He longed to give rest to the weary, strength to the weak and salvation to all mankind.

The missionary spirit springs from the very heart of God and the nearer we live to Him the more will our spirits come to be like His.

The missionary spirit cannot live in hearts where there is no charity. Life teaches us the infinite wisdom of Christ's words that "Charity is the greatest thing in the world." Could we realize the terrible bondage of the heritage which comes from by-gone genera-

tions to peoples of every nation we would truly pity instead of condemn and earnestly strive to free them.

The missionary spirit is all embracing, it stretches forth from those very near us to the uttermost parts of the earth. It takes in the sad-eyed neighbor's child as well as the degraded Hotentots. It is "no respecter of persons."

Sometimes it seems that our hearts will break when we think of the needy, struggling hungry-hearted world around us. What a terrible thought to think of so many thousands, yea millions, living in darkness without the comfort and inspiration of that "most blessed of all hopes, the hope of immortality!" Why do we shut our hearts to these conditions? Why can we not hear humanity's cry so ceaseless and imploring? The needs of the suffering world around us are imperative. Today let us forget self and do what good we can. For many in every land, our own included, life brings its sorrows and its heartaches, and without helping, how can we bear to think of the intolerable lives of those who know not of the great joy of the hope of salvation.

Indianapolis, Ind.

News from the Foreign Society

A. F. Hensey and wife, who have already been out to Bolenge, Africa, during one term of service, and who have been at home for a time on furlough, will return, sailing May 31. Mr. Hensey has been a popular and convincing speaker before the rallies and the conventions, and has done much to arouse a larger interest in our mission work in the dark continent.

This February number of the Missionary Intelligencer is a gem. Yes, a sparkling diamond. It sparkles from every angle. May it bring showers of shekels.—J. Durham, Irvington, Cal.

E. L. Powell, pastor of the First Church, Louisville, Ky., was called to Nashville by the managers of the Laymen's Missionary Movement to make an address on Foreign Missions in that city.

During a recent visit of Secretary E. W. Allen to Canton, Mo., the church and college were made a living link in the Foreign Society. In the future they will have their own representative on the heathen field.

The members of the Advisory Committee of the Foreign Christian Missionary Society and the C. W. B. M. met in joint session at Jubbulpore, India, January 12 and 13. Much important business was transacted.

John G. MacGavran reports nine baptisms at Bilaspur, India, and six more will be baptized soon.

E. R. Moon, Bolenge, Africa, in a letter under date of December 20, 1909, and just received at the office of the Foreign Society, says: "Everything is lovely in Bolenge. The evangelists are in for the Christmas conference, so we are having meetings going almost day and night. We rejoice to know that more workers are to be added to our force. We have just received the good news of the dedication of the mission boat, the 'S. S. Oregon,' at the Centennial Convention. We are all well and as busy as we can be. My native carpenters and I are putting up a new building. It is of brick. We have a new kiln of brick ready to burn."

M. G. Buckner, minister of the church at Owensboro, Ky., reports fifty in his senior mission study class and twenty-five in the junior class. This means much for missions.

Last week a friend in Kentucky sent the Foreign Society \$1,000 on the Annuity Plan.

In the death of L. L. Carpenter the Foreign

Society loses one of its life members. He was the first life member enrolled on the records of the Foreign Society. He was its warm and liberal friend from the very first. He helped it every year from 1875 to 1910. Few men now remain on these earthly shores that were at that first meeting. These great men planned more wisely than they thought.

The church at Huntington, W. Va., C. H. Bass pastor, has decided to become a living link in the Foreign Society, and has chosen Mrs. A. F. Hensey, Bolenge, Africa, as their living link missionary.

John G. MacGavran and family and Dr. Mary T. MacGavran, all of India, will sail for England and America April 15, for their usual furlough. They expect to attend the World Missionary Convention in Edinburgh. O. J. Grainger and wife will also sail for America May 1, on their regular vacation. They will also probably attend the World Missionary Convention.

H. C. Saum of India, has been quite ill, but we rejoice to report that he is now rapidly improving. It will be remembered that he was at one time pastor of the church at Prairie Depot, Ohio.

Dr. W. N. Lemmon, the new missionary of the Foreign Society to the Philippine Islands, reached Manila January 3, after a journey, he says of forty-four days. He finds all in good health and glad to see him.

William M. Bobbitt, one of our good preachers at Emporia, Kans., says: "Oh, how wife and I would like to become a living link. If the good Lord prospers us and we live long enough we want one year just to see how good it would feel." Many hearts are turning in that direction. We are hoping that Brother Bobbitt will be able to carry out his good purpose.

George Darsie, Jr., pastor High Street Church, Akron, Ohio, which gave \$1,248 including Sunday-school offering, last year for Foreign Missions, says: "Expect to pull for a big offering. We have the personal pledge card ready for the solicitors. I will give the whole month of February to the March offering, solicit every member of the church for the largest gift possible. I will resort to every legitimate means to make the offering what it ought to be. We follow up those who fail to give March 6. Will do my level best."

Church Life

The Iowa state convention is to be held at Boone, during the month of June.

O. H. Bolman, Havana, Ill., began a meeting February 13. W. H. Wellicome, Youngstown, Ohio, led the singing.

F. W. Norton has organized a men's Bible class in his church at St. Thomas, Ontario. There were forty charter members.

Dean H. H. Guy, of Berkeley Bible Seminary, has taken charge of the church at Pala Alto, Cal.

A revival meeting is being held by the church at Huntington, Ind., conducted by the pastor, E. W. Cole.

The Sunday-school at Urichville, O., where Mr. Darsie is pastor, has a regular attendance of above 300.

Charles E. McVay, of Hardy, Neb., will sing at Owosso, Mich., in September in a meeting with minister C. M. Keene.

George T. Meeker, pastor of the church at Petaluma, Cal., delivered the Lincoln memorial address in that city February 15.

A. D. Rogers who has been supplying the pulpit of the church at Denton, Texas, since the first of the year has accepted a call to become the pastor of the church.

Scott Anderson will close his pastorate with the Central Church, Pueblo, Colo., and will enter upon evangelistic work, making his headquarters at Enid, Okla.

The First Church, Milwaukee, Wis., enjoyed an address by F. E. Meigs, of Nankin, China, February 29. Mr. Meigs spoke at the Second Church in the evening.

The evangelists, Varney and Marks, are in a meeting in Elkhart, Ind. Good audiences are in attendance and great interest is being awakened.

J. M. Rudy, pastor of the church at Green castle, Ind., read a paper on "The Philosophy of Christian Science" before the Indianapolis Ministerial Association, Monday, February 7.

H. G. Flemming has accepted a call to remain with the church at Charlottesville, Va., another year. Mr. Flemming is doing excellent work in this important field.

The church at Arkansas City, Kans., will begin a revival about the first of May, with Allen Wilson as evangelist. Thomas H. Popplewell is the pastor.

T. J. Golightly has closed his work with the church at Shenandoah, Iowa, preaching his last sermon in the church Sunday evening February 13.

The Sunday-school at Pittsburg, Kans., is rejoicing in an attendance of more than four hundred. S. I. Smith, the pastor is pushing vigorously the work there and is being heard by large and increasing audiences.

I. N. McCash, secretary of the American Christian Missionary Society, preached at the First Church, Valparaiso, Ind., February 13. His sermon subject was, "Reason and Religion."

The annual report of the church at Canon City, Colo., shows a present membership of 245, a net increase during the year of twenty-one. The total receipts for the year were \$2,654.56.

W. E. Reavis after two years of service will close his work with the church at Stanberry, Mo. March 1. The congregation has voted an expression of the love and esteem in which Mr. and Mrs. Reavis are held in the church and the community.

John S. Collins, assistant superintendent of public instruction in St. Louis, Mo., delivered an address before the ministers' association of that city on the subject, "The Public Schools and Their Relation to Instruction in Religion."

J. Frank Green, late of Marietta, Ohio, entered upon his work as pastor of the church at Cadillac, Michigan. In going to Cadillac, Mr. Green goes back to his native state, and The Christian Century wishes him success in his new work.

George P. Rutledge has been for thirteen years with his church in Philadelphia. The work is growing steadily. There are additions to the church almost every week. Mr. Rutledge is planning to begin a meeting with home forces early in March.

Charles Darsie completed five years of service with the church at Urichville, Ohio, the third Sunday in February, and observed the day by an appropriate sermon. Mr. Darsie is doing a very successful work, and is greatly beloved by his people.

J. T. T. Hundley has been recalled to the pastorate of the church at Norfolk, Va., at an increase of \$200 in the yearly salary. This church under the ministry of Mr. Hundley has seen baptisms almost every Sunday evening.

F. K. Shellenberger addressed a union meeting of the men of the Baptist, Methodist, Presbyterian and Christian churches at Muncie, Ind., in February. This church is to begin a meeting about the first of April. President R. H. Crossfield of Lexington, will be the preacher.

The C. W. B. M. of the church at Berkeley, has become a living link, supporting Mr. and Mrs. Ghormley and wife of India. H. J. Loken has just become pastor of this church, and likes it better as the days pass. It is a great church and will doubtless do a great work under the leadership of Mr. Loken.

Austin Hunter of the Jackson Boulevard Church, Chicago, was the guest of honor at the banquet and annual meeting of the Men's Club of the First Church, Valparaiso, Indiana. He spoke to the men on the subject, "The Disciples and the Movement Toward Christian Union."

Ray E. Rice, member of the First Church, Lincoln, Nebraska, and a student in the University of Nebraska, preparing for the ministry, has been appointed chaplain of the Nebrasak Hospital for the insane. When Mr. Rice has completed his work in the University of Nebraska, he will continue his studies in one of the eastern universities.

The meetings at the University Place Church, Des Moines, led by I. J. Spencer, of Lexington, Ky., began Tuesday evening, February 15. Special services have been and are being held in all the other churches of the city. In the Capitol Hill meeting just closed, there were 135 accessions.

Evangelists W. H. Kindred and H. E. Winters have just closed a revival at Chandalersville, Ill., with forty-three additions to the church. This church has outgrown its house of worship, and will face the question of a new building at once. I. A. Ingle is pastor.

As he enters the pastorate of the Central Church, Denver, George B. Van Arsdall changes the order of the regular prayer meeting services. He has announced to his church that he will on Wednesday evenings deliver a series of lectures on the general theme, "The Story of the Bible and How to Study the Book."

In the special meetings in the church at South Bend, Indiana, where the preaching was by Evangelist O. L. Hill, and J. J. D. Hill is the pastor, there were fifty accessions



Protects the food from the taint of alum and phosphatic acids.

to the church. The meetings closed Monday evening, February 7, and a reception was given the new members on the following evening.

The Young Men's Class of the church at Altoona, Iowa, of which the pastor, L. G. Parker, is teacher, gave a banquet February 5, when Charles S. Medbury, University Church, Des Moines, gave the principal address. The Drake University orchestra furnished the music. The event is spoken of as the greatest of the kind ever held in that section of the country.

John A. Jayne, of Pittsburg, who served as chairman of the publicity committee during the latter part of the Centennial campaign, has accepted a call to the pastorate of the church at Hampton, Va. Mr. Jayne has been a pastor in Pittsburg for nine years. The churches of the Old Dominion will welcome him to their tasks and joys.

At a banquet of the Men's Club of the Central Church, Des Moines, held recently the principal speaker was Governor Carroll, who spoke on the work of men in the church. Other speakers were, Dean Norton, Drake University whose subject was, "The Call of the Church," and Dwight L. A. Manuel, and the pastor of the church, Finis Idleman.

The meetings at Tulsa, Okla., led by George L. Snively are growing in interest. Before February 8, there were forty-six accessions to the church. Large audiences are attending all the meetings, and the entire town is being greatly interested by the work of the evangelist. Mr. Sniff is the leader of song.

There have been fifty additions in the meeting held by the Central Church, Kansas City, Kans., where T. M. Myers is the pastor. This meeting, conducted by the forces of the church, is as quiet and normal as the regular Sunday services, but the meeting has been felt by the church to have been most helpful.

T. F. Rawlings writes that the church at Phoenix, Ariz., of which he is pastor has just closed a meeting, which resulted in twenty-one accessions to the church. He commends highly the work of Samuel W. Jackson and wife of Portland, who had charge of the preaching and the music. From Phoenix they went to Junction City, Ore.

J. F. Findley has resigned his pastorate at Fort Collins, Colo., and will close his work the first of July. Mr. Findley has announced his plan to start August 1 on a tour of the globe. During the four years Mr. Findley has been pastor of this church 514 persons

have been received into the fellowship of the church. The church has raised more than nine thousand dollars for current expenses and \$1,331 for missions.

J. E. Gorsuch was formerly installed as pastor of the church at Brazil, Ind., Wednesday evening, February 9. The principal address was by J. M. Rudy, pastor at Greencastle, the charge to the pastor, by J. B. Jones of Marion, a college friend of Mr. Gorsuch. S. D. Dutcher, pastor at Terre Haute, delivered the charge to the congregation.

Dr. Edward S. Ames, as is his custom, will preach a special series of sermons during Lent. His general subject will be "Growth in Character," and the special topics, beginning February 13 and closing March 27, are: "Through Individual Experience," "Through the Imagination," "Through Institutions," "Through Great Tasks," "Through Emotional Experiences" "Through Loss and Defeat," "Easter: Through Great Triumphs."

A unique plan is being used by the Sunday school of the First Church, Lincoln, Nebraska, to secure the prompt attendance of its pupils. Each Sunday morning one class of the school gives a concert promptly at the hour for the school to open. This is so interesting to the pupils that they will not allow themselves to be tardy. This school by the way is doing excellent work. It is thoroughly graded, using the Bethany lessons, and has an attendance ranging between four and five hundred.

A. McLean, of Cincinnati, Ohio, M. D. Adams, of India, and R. Ray Eldred, of Africa, made a tour of the Virginia city churches in the interest of foreign missions. These foreign mission rallies are always helpful and interesting, but they were especially so this year because of the moving pictures, showing the life of many of the countries in which the work is being conducted.

"There are two ways of building up a Bible-school. We have tried both ways in Uhrichsville. One way is to boom the attendance and nothing else. The trouble with that way is that when you have gotten the room full of scholars you are really teaching them very little. The best way is to organize a school that can give valuable training in return for the support of its students. Make the school worth attending and all who really want to learn will appreciate it."—Charles Darsie.

In the meeting at Vincennes, Indiana, which has been continuing for three weeks, there were, at last report, 401 accessions to the church. Evangelist Wilhite and his party of helpers have been working with great earnestness. The church is enthusiastic over the results of the meeting. A local paper reports when at the close of the evening service the four hundredth person came forward to unite with the church, the audience broke into applause. William Oeschger is pastor of this church.

L. L. Carpenter, the veteran church dedicatory, of Wabash, Ind., died in Kansas City February 13. The funeral service was held in Wabash, Ind., February 16, at 2 p. m. This announcement, though not unexpected, will bring sorrow to many a heart among the older men, and indeed many of the younger men who have come to know the genial disposition and faithful character of L. L. Carpenter, the faithful preacher, and devoted Christian.

The Men's Club at New Berlin, Ohio, is a live affair. At a recent meeting they were addressed by George Darsie of Akron, who gave them his lecture, "Hot Trails." This is the first time in two years that the club has gone away from its own city for a speaker. At a recent meeting they were

addressed by a local Catholic priest. This shows a "catholic" spirit. The pastor of this church, Robert B. Chapman, is being assisted in a meeting by Percy H. Wilson of Akron.

W. B. Hendershot, pastor of the church at Martinsville, Va., has been with the church at Downsville, Md., in a three weeks meeting. There were twenty-two additions. W. S. Hoye has been pastor of the churches at Downsville and Beaver Creek for twenty-seven years. At Martinsville, where Mr. Hendershot is pastor, the work moves encouragingly. There are additions to the church nearly every Sunday. The Sunday-school has been thoroughly graded and its attendance is increasing daily.

Since Charles Darsie became pastor of the church at Uhrichsville, Ohio, there have been 467 additions to the church, a net gain of 256, giving the church a present membership of 785. The church has contributed to all purposes, \$24,537; of this \$3,436 was for missions and benevolences. The Sunday-school has been carefully graded and the attendance increased from 235 to 356. A men's reading room is maintained at the church, and within the last year property has been purchased for a second church in the city.

The church at Cedar Rapids, Iowa, it is announced is putting forth unusual effort to

induce R. F. Thrapp, pastor of the church at Jacksonville, Ill., to accept the pastorate of the church just vacated by George B. Van Arsdall. Tuesday evening, February 8, the church gave a reception in the church parlors at which time Mr. Thrapp was present to meet the members of the congregation and become somewhat acquainted with their work. It is not announced whether Mr. Thrapp will accept. His church at Jacksonville, with a membership of over a thousand, and Sunday-school attendance of more than 500, and one of the best church buildings to be found among the Disciples, is devoted to its pastor and will not willingly give him up.

Resolutions of tender regard and gratitude to God for the splendid services of the late L. L. Carpenter were passed by the State Board of the Indiana Sunday-school Association, in whose organization he was the moving spirit and who represented its work as state evangelist for seventeen years; the Board of Directors of the Bethany Assembly, an institution which he organized and whose presidency he held for nearly a quarter of a century; and by the Indiana State Missionary Board. These resolutions all speak in terms of the utmost appreciation of the leadership of this great spirit and extend to Mrs. Carpenter in tenderest terms their sincere condolences.

Buy —

soda crackers when
and where you will,
there is only one way
by which you can
absolutely depend on
their freshness and
goodness, and that is
to say

**Uneda
Biscuit**

5¢

(Never sold in bulk)

NATIONAL BISCUIT COMPANY

The church at Waynesburg, Pa., has just closed a meeting of three weeks with thirty-nine additions, twenty-eight of them by baptism. Wallace Tharp of North Side Pittsburg, did the preaching and Joseph A. Joyce of Sheridan, Pittsburg, had charge of the song service. Each of these men proved himself to be a master workman. One of the results of the meeting is that the church at the suggestion of Mr. Tharp and with his aid in raising the money, will send their minister, F. A. Bright, on a tour to Bible Lands. He has been with the church for four years, and it is understood that he will remain at least two years more. This trip is given him as a token of appreciation of the work he has done and as an investment for good work in the future. The church will pay the direct expense of the trip.

From December 30 till January 29, John E. Pounds and wife, of Hiram, Ohio, were with the First Church, Bloomington, Ill., in a meeting. The unusually cold weather of this period decreased the audiences during the week, but on Sunday the seating capacity of the church was taxed. While the church had made no effort to secure an especially large number of additions, yet there were twenty-one added to its membership. Of the work of Mr. and Mrs. Pounds, and their daughter, the pastor, Edgar De Witt Jones, says: "Mr. Pounds' preaching was enjoyed by all of us. There is a freshness, and epigrammatical quality to his pulpit work which makes it very delightful. Some of his sermons were Poundsesque. This was particularly true of his sermon on the 'Foolish Wise Man,' also on 'The Rich made Poor,' and 'The Catholicity of the Gospel.' The presence of Mrs. Pounds was a delight and an uplift to our community. She spoke for the Woman's Club and before a union meeting of the C. W. B. M. Societies of the three Christian churches and always with great acceptability. Miss Bertha Pounds had charge of the singing and each night sang solos. She quite captivated our people by her simple and unaffected yet altogether helpful singing."

In order to meet the great demand for Sample Copies of the Bethany Graded Lessons the publishers have decided to send out Returnable samples of the complete line of supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for \$1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit \$1.09 and keep the samples. Or (3) he may return the bill with his Sunday school's order for supplies and the publishers will mark it "paid." In writing for sample copies please say "Returnable."

**The New Christian Century Co.
700 East Fortieth St.
Chicago.**

At the beginning of the present month the board of elders of the church at Englewood, Ill., made a report concerning their organization which was adopted. This report provides for a good plan of organization that may be suggestive to other churches. They are: (1) The communion committee, whose duty it is to see that the emblems are provided, and that the service is made as helpful as possible; (2) Bible-school, duty, to keep in touch with the work of the Sunday-school, and report its progress to the general board of the church; (3) Endeavor societies, duty, to work with the C. E. societies and aid them in all their work; (4) Prayer meeting, to have charge of all the prayer meetings, appoint leaders and arrange topics and programs, etc.; (5) Missionary committee, to keep posted on all missionary work of the church, and lead the church in this work; (6) Library committee, to have charge of all books, papers, and other matters in the library, and to collect historical matter, relating especially to the local church and the

work in Chicago; (7) The music committee, to develop the music and encourage the congregation to commit to memory a few of the old hymns of the church; (8) Committee on celebrations and entertainments, to consider the whole year's work and arrange for such meetings as seem to them wise; (9) the visitation committee, to superintend systematic visitation by the members of the church and the societies; (10) Committee on cooperation with other congregations; (11) Committee on church growth and development, to suggest plans and meetings that shall tend to harmonize all the different elements of the church, and bring each to its highest efficiency; (12) Committee on the relation of the church to the community, to study the methods of the societies for the betterment of the community and the way in which the church can cooperate with them. (13) Committee on the use of the house, to consider the purpose and nature of all meetings to be held in the building and to pass upon their desirability.

What The Brethren Are Saying

The church I serve gives as much for missions and benevolence as it spends on local expenses. This year our purpose is to double our missionary contributions.—H. Mahon, Ebensburg, Pa.

Our plea commits us to missions. If we are not a missionary people we should give our plea to somebody that is.—Lawson Campbell, Indiana, Pa.

The church needs a great objective for her own sake. Missions is the only thing that can lift the church out of littleness and selfishness.—George W. Knepper, Wilkinsburg, Pa.

I propose that the church I serve shall be an *Every Member Church*.—C. L. Morrison, Wellsville, O. (An "Every Member Church" is one in which every member gives for Foreign Missions.)

Every idol is an indication of the hunger of the heart for God. The man who is concerned about his own private affairs is a less noble character than the man who worships an idol. The one is feeling after God; the

There is nothing provincial or parochial or sectional in Christianity. The gospel is for all mankind.—George Saunders, Bethany, W. Va.

The New Testament is a missionary volume by direct statement and by necessary inference.—Frank Custer, Barnesville, O.

Our theory is correct; the defect is in our practice. One may confess Christ with his lips and deny him with his pocketbook.—E. P. Wise, East Liverpool, O.

We are driving away at the Living-link with might and main. We expect it and will be bitterly disappointed if we fail. I called my men together and put it up to them. They will make the canvass.—George W. Knepper, Wilkinsburg, Pa.

The most comprehensive word in the language is missions.—Wallace Tharp, Allegheny, Pa.

The greatest work in the church is the work of Foreign Missions. No man in the

pulpit can be true to his Lord, who does not plead for missions.—John H. Mullady, Claysville, Pa.

I can remember when there were no missionary volunteers. Now they are found in all our colleges. The volunteer is a sign of promise.—M. J. Grable, Salem, O.

Loyalty to Christ in the largest sense means giving freely, systematically and joyously. Carey and Livingstone gave their lives and their all. They were the world's greatest givers.—J. R. Glenn, Bethany, W. Va.

We plead for absolute personal devotion to Jesus Christ. That involves an interest in the cause of world-wide evangelization. He has commanded; it is for us to obey.—W. E. Hootman, New Cumberland, W. Va.

We are going to have the greatest March Offering in our history. The Rallies are splendid.—A. McLean.

We are having good Rallies. I believe the churches will increase their offerings.—S. J. Corey.

I. J. Cahill is in a meeting at Campbells-town, Ohio. From there he will go to New Paris.

E. D. Salkeld of Lakewood, Ohio, will assist F. D. Butchart of the Aetna St. Church, Cleveland, in a series of meetings this month.

P. H. Welshimer began an eight-day evangelistic campaign with home forces at Canton, Ohio, February 27.

The churches of Holmes county, Ohio, will unite this year in supporting a living link on the foreign field.

Roy L. Brown and Miss Una Dell Berry are assisting the church at Collinwood, Ohio, in a meeting this month.

M. E. Chatley did the preaching in his own meeting at Bowling Green, Ohio, being assisted in the music by J. P. Garmong.

C. A. Freer, of Millersburg, Ohio, is doing the preaching in a three weeks' meeting at Nashville, the same state.

J. E. Lynn, pastor of the Central Christian Church, Warren, Ohio, has asked to be released from the pastorate of that historic church that he may accept a call to the Cen-



J. E. Lynn.

tral Christian Church of Pueblo, Colo. He has been at Warren six years. During that time 760 members were received into the Central Church and in round numbers \$52,000 raised for all purposes of which \$15,000 was for missions, education, etc. The Central, Pueblo, is one of the best churches in Colorado outside of Denver, Pueblo being the second city in size in the state.

V. G. Hostetter has resigned at Fostoria, Ohio, after a ministry of three years. About 200 were added to the church in that time. He closes his pastorate March 1.

Frank Brown will do the preaching in an evangelistic effort with his congregation at Coshocton, Ohio. His brother from Cleveland will have charge of the music.

In our issue of December 30, The Christian Century made an error which has been called to our attention. We there say that we received letters signed by the official boards of the churches at Barnett and Litchfield, Ill., warning the churches against J. R. Campbell, a Christian minister. Instead of Litchfield we should have stated Cameron, Ill. We have no communication from the board of the church at Litchfield.

The Ohio convention will meet at Toledo this year. But the date has been postponed a week on account of the Sunday-school gathering at Washington. The date will be May

31-June 3. A good program is in preparation. Deacon E. I. Bosworth of Oberlin will conduct the devotional Bible studies.

The Richmond Avenue Church of Christ, Buffalo, N. Y., lifted \$2,919.74 for missions in 1909, which includes \$452.84 contributed for a special campaign instead of the usual evangelistic meetings. Its operating expenses were \$4,199.40. This statement comes pretty near justifying a challenge to any church of our brotherhood. Raphael Harwood Miller is the minister.

We regret to learn that Ernest J. Sias, who recently resigned the pulpit at Frankfort, Ky., has been ill in an Indianapolis hospital for nearly a month and is yet unable to answer the large correspondence that has come to him in regard to supplying the Frankfort pulpit. This correspondence, he asks us to say, has been turned over to E. A. Spray, chairman of the pulpit supply committee. Mr. Sias' intention is to devote his time to the lecture field.

W. B. Clemmer, recently of Rock Island, began his new pastorate at Rockford, Ill., the first Sunday in February. He speaks a hearty word of praise for the good work done by W. D. Ward and O. F. Jordan, his immediate predecessors in the pastorate there, saying that they both did good work of an "enduring and constructive nature." This is always a sign of a pastor's good spirit when he speaks well of the workers who went before him. Another sign of this pastor's good quality is his remark that The Christian Century tastes good. It is clean and stimulating, and perhaps best of all free from the 'boost me and I'll boost you' propaganda." We thank Mr. Clemmer for his appreciation and wish him a long and prosperous ministry at Rockford.

The returns from Children's Day for Home-Missions continue to show an increasing liberality from a larger number of schools. 1,053 schools have sent in \$12,750.57 up to date since November 21, 1910. This is an increase of \$1,633.71 over the receipts for the same period last year. Many schools have taken the offering and have delayed remittance. Every school should know that one-half of its offering goes to Bible-school work. No greater opportunity is before the Bible-schools to help both Home Mission work and the Bible school work in their state. Remember the slogan, "A square deal for Home Missions, and \$50,000 from the Bible-schools."

The Seventh Church, Indianapolis, has just closed a splendid meeting conducted by the pastor, Clay Trusty, assisted by E. A. Blackman as song leader. There were 181 additions, 105 of them on confession of faith. Since Mr. Trusty became pastor here two years ago 447 persons have been received into the church. They have not only quantity but quality. The Sunday-school is graded, with five adult Bible classes, one men's class averaging thirty-six in attendance and an elementary department using the Bethany Graded Lessons. Mr. Trusty says the new supplies which they have just received from The New Christian Century Company, are "making good." Two features of the school are the cradle roll, with 110 names, and a home department of 100, of whom sixty report their lessons studied each week and send a contribution to the work. A. C. Ward is the superintendent and E. S. Cummings superintendent of the primary department.

I. J. Spencer of the Central Church, Lexington, Ky., has just closed a short meeting, that extended over two Sundays, with the Central Church, Warren, Ohio, of which J. E. Lynn, the pastor, says: "The meeting will long be remembered. Mr. Spencer's work was solid, substantial, abiding. He gave a series of ten sermons on such themes as, The One Authority, The One Name, The One Faith, The One Spirit, The One Baptism, The One Basis of Unity, The One Confession,

etc. In this series he restated in vital form the great fundamentals of the Gospel. They were sermons with a message." There were fifty-five accessions to the church most of them by baptism. Not only by his preaching but by his winning personality Brother Spencer won a large place in the hearts of the people and did much good. He goes to the University Place Church, Des Moines, for a meeting of the same length.

I. Raymond Lines, who accepted a call to the Monroe Street Church, Chicago, has just begun his work there. He comes from New-



I. Raymond Lines.

man, Ill., where he was only in the opening of a prosperous pastorate. Mr. Lines' former pastorates were Toledo, Ohio, and Ladoga, Ind. He is a graduate of Hiram College. The Monroe street people are responding to his leadership heartily.

Eureka College will receive \$1,000 from the estate of the late Mr. Peter Whitmer of Bloomington, Ill.; also \$1,000 from the estate of the late Mr. LeRoy Wiley of Paris, Ill. These men were good friends of Eureka College.

SHE QUIT But It Was a Hard Pull.

It is hard to believe that coffee will put a person in such a condition as it did an Ohio woman. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not, and could not quit drinking it, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

"I was scarcely able to be around, had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to be dexpecting to get up in the morning. I felt as though I was liable to die any time.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one time it came over me and I asked myself what's the use of being sick all the time and buying medicine so that I could indulge in coffee?

"So I thought I would see if I could quit drinking coffee and go to some Postum to help me quit. I made it strictly according to directions and I want to tell you, that change was the greatest step in my life. It was easy to quit coffee because I had the Postum which I now like better than the old coffee.

"One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Dr. Willett was the university preacher at Yale on Sunday, February 13. He delivered lectures at N. Tonawanda, New York, on the evenings of the 10th and the 11th, and addressed the Campbell Club of Yale University on Monday, the 14th.

W. J. Lhamon spent a few hours in Chicago recently en route from Wellsville, New York, to his home in Des Moines. His recent meeting in Wellsville was of great value to the church. There were about fifty additions.

The Ionia, Mich., church held a four weeks' meeting in January with E. B. Barnes, pastor of Lyon St. Church, Grand Rapids, evangelist. There were thirty-five additions to the church. The church has been much helped by this meeting and greatly appreciates the work of the evangelist. Miss Ella Massey was leader of the music. G. Webster Moore is the pastor there.

During the week of March 28 to April 1 the fifth annual lecture course of the Ministerial Association of Eureka College is to be given. For the last few years, the lecture courses given under the auspices of the association have been of a strictly theological nature, and the lectures have been given by such men as McGarvey, Dungan and Richardson. This year, the students making up the association consider themselves very fortunate in having been able to secure Charles Stelzle, "the Apostle of Labor," to give the week of lectures. The general theme of the course will be "Christianity and Social Problems." There will be five lectures in all on such subjects as: Social Conditions Confronting the Church, and Jesus Christ as a Social Reformer. The final one on "Social Problems in our Great Cities" will be illustrated by the stereopticon and moving pictures. Be-

designs but to impart her vision to others, and so inspire them with the dignity of Bible school work as to make them strive to reach the vision. Our Bible school was greatly enlarged in numbers, the teaching staff and officers were inspired to better work, and the whole school has settled down to a more vigorous and happy line of activity. We are all exceedingly glad that Miss Lemert has come. At Troy we count her campaign as worth far more than any evangelistic service that might have been held. One of the splendid things about Miss Lemert's work is the fact that she never loses sight of the great end and aim of Bible school work. She never tries to boom a school, nor does she try to build up one school at the expense of another. She places Bible school work upon the lofty plain of apostolic, personal evangelism. The aim is always to reach men, women and children that their lives may be made brighter and happier through the knowledge of Christ. We expected great things of Miss Lemert. She surpassed our expectations. We found her personally much greater than even we had expected to find her. Fortunate indeed is the church and Bible school that can secure her for one month.

Cecil J. Armstrong.

Troy, N. Y., February 17, 1910.

As We Go to Press

Wichita, Kan., February 17.—Nine hundred men at Laymen's Missionary convention tonight. J. Campbell White gave wonderful address on world-wide evangelism.—W. S. Priest.

Vincennes, Ind., February 20.—Meeting five weeks old. Four hundred and fifty-six added. Fifty-five during last week, sixteen today. The entire week very stormy. The interest

seven days of invitation. This church is located in the wealthy section of the city, hence in the hardest possible field to reach. Audiences, interest and results have been most remarkable for this first week.—W. J. Minges.

Elkhart, Ind., February 21.—Three hundred and fifty in Sunday-school yesterday, largest in history of church. Twenty-three confessions, total of eighty-eight in twenty-two days. S. G. Buckner a great worker. Continue few days.—Varney and Marks.

North Tonawanda, N. Y., February 20.—Overflowing crowds, great interest, thirty confessions today. Pastor Edward F. Randall has done great work here. His preparation is the right sort. Church enthusiastic and hopeful. Tonawanda has all the conservatism of the East, but stirred to great interest. Gordon called to death bed of his mother; returns this week.—Allen Wilson, Evangelist.

Cleveland, Ohio, February 20.—Collinwood's greatest day. Thirty-five added. Fifty-one first week. Miss Berry's second engagement here. Singing and leading great chorus. M. L. Buckley on his fifth year. Owing to change of plans may have March open. Write or wire Collingwood, Ohio. We continue.—Roy L. Brown.

BOOKS! BOOKS!

Rev. Nelson G. Brown was one of the most widely-read preachers among the Disciples. His death some months ago leaves a large, up-to-date library which is now offered for sale at greatly reduced prices. The library contains a set of the Critical Commentary and of the Expositor's Bible. Hundreds of the choicest books a preacher could wish may he had. Write to Mrs. N. G. Brown, Manchester, Iowa, for a list and prices.

Now is the Nick o' Time to Place Your Order for the Bethany Graded Lessons. A New Junior Term of four months (for pupils 9 to 12 years) is just beginning. The new quarter for Beginners and Primary begins April 3. The literature you order now will thus supply your three elementary grades until July 1. Remember, the Bethany supplies are only for your pupils under twelve years of age. Place the main bulk of your order wherever you wish, but give your younger children the best religious instruction ever put into any Sunday school. Send for our convenient order blank at once. The New Christian Century Co., 700 East Fortieth St., Chicago.

sides these there will be round-table discussions in the afternoons, at the close of recitations, at which there will be questions and answers and open discussion of the lectures and related topics.

Miss Lemert's Campaign at Troy

Last Saturday Miss Eva Lemert, our great Bible school specialist, left Troy after a campaign of one month. In many particulars this was the most difficult field that Miss Lemert has had to labor in. Ninety per cent of our surrounding population is Roman Catholic. The other ten per cent is divided up among several Protestant churches. In addition to this, we struck every kind of weather from a severe rain storm through zero weather to several feet of snow. In spite of all these difficulties, the campaign was a great success. Miss Lemert's institute work is worth all that her campaign costs in time and money, if nothing in addition to that were done. She has the ability not only to conceive of great Bible school

as great as ever. Will close one week from tonight. Expect to close with more than five hundred additions.—William Oeschger.

Wichita, Kan., February 19.—Eleven hundred delegates at Oklahoma Laymen's Missionary convention. Great enthusiasm. Churches voted to double offerings for foreign missions. One thousand delegates at Wichita. Our church led in per capita giving last year. Voted to double this year.—E. W. Allen.

Newark, Ohio, February 20.—Forty additions today, twenty-eight tonight, 167 in seven days. Storm and cold cannot overcome the enthusiasm and interest of the Lord's people. The high school auditorium, seating 1,100, was filled today at a men's meeting. We are antagonizing wickedness among those in high places. The gospel is triumphant.—W. T. Brooks.

Kansas City, Mo., February 21.—The Scoville evangelistic company is with the Linwood Ave. Church, Burris A. Jenkins, pastor. One hundred and twenty-three accessions in



"WE'RE ON THE WAY"—TO HEAVEN
(via AFRICA and other lands)

Bring the Unsaved With You
20-STEREOPTICON TRAVELOGS—20
To Win Men to Christ
Christian Lantern Slide & Lecture Bureau
Y. M. C. A. Building, Chicago.

Mention ad. No. 912

The University of Chicago

SUMMER 1910

The scope and methods of instruction during the Summer Quarter rank in every respect with the other quarters of the academic year, and are widely taken advantage of by college professors, teachers in normal schools, secondary and elementary schools, clergymen, lawyers, physicians, and members of other professions.

1st Term June 20-July 27
2nd Term July 28-Sept. 2

Detailed announcement, ready early in March, will be sent on request.

Spring Quarter opens March 28.

The University of Chicago
Chicago, Illinois.



"Old Kentucky Leads"

The following is the latest report of the interesting contest for state banner for the largest offering from the largest number of schools for Children's Day for Home Missions:

State	Schools	Offering
Kentucky	289	\$3,645.99
Illinois	147	1,278.23
Kansas	123	1,177.94
Ohio	112	1,561.19
Indiana	65	994.11
Missouri	44	550.38
Iowa	23	144.96

It looks as if Kentucky was a winner. Many large schools have not yet sent in their offerings. The matter should not be delayed longer. All offerings should be sent immediately to the American Christian Missionary Society, Y. M. C. A. Building, Cincinnati, Ohio.

Wisconsin

The brethren of Wisconsin have honored me by calling me to become their general missionary and corresponding secretary. I wish I could express the gratitude which I hold in my heart for the confidence in me, thus indicated by these hopeful, consecrated followers of Christ. I am thankful to God for this dignified service which he has permitted me to enter. I have been on the field but a short time, having entered into the work February 1. I have seen enough to know that our work is not strong, but that there are wonderful possibilities. My reception on the part of the board has been most cordial and I am encouraged in the assurances of their loyal support. As soon as I can get my plans perfected I expect to visit all the churches and anticipate only the glad hand in all my visits. We are indeed sorry that we are soon to lose Claire L. Waite, who is a member of the state board from the First Church of Milwaukee. We are greatly encouraged by the report of a splendid meeting at Richland Center held by Evangelists Nay and Davis, Thomas Wallace being the efficient pastor. We hope to establish the cause which we all love so much in Green Bay in the near future. We come to Wisconsin with the determination to give to the work the very best there is within us, and we feel sure that as in the past God will use us to His honor and glory.

Green Bay, Wis. FRANK L. VAN VOORHIS.

Lathrop Cooley

The following resolutions were unanimously adopted by the Board of Managers of the Ohio Missionary Society at the February meeting:

Whereas, the Heavenly Father has called to

his eternal reward our fellow-member and beloved brother, Lathrop Cooley, therefore be it

Resolved, That a wise counsellor, and noble executive, and a judicious servant of our society has been taken from us, and that this organization thereby sustains a distinct loss; that the Ohio fellowship shall miss a saintly presence, and the brotherhood at large a thoroughly representative Christian man.

Resolved, That we call especial attention to his abiding and practical interest in educational, missionary and benevolent enterprise, and urge upon all the necessity of emulating his splendid example.

Resolved, That while our deep sympathy goes out to his entire family in their sorrow, yet even in our sadness, we can but rejoice that his beautiful life was spared far past man's allotted time upon the earth, and that with faith triumphant he drifted so peacefully into the Haven of Rest.

Resolved, That these resolutions be spread upon the records of this society, a copy sent to the family of our deceased brother, and same be published in our religious papers.—A. A. Teachout, H. E. McMillin, H. Newton Miller, Committee.

Yeuell in a Co-operative Meeting

Herbert Yeuell has just closed a meeting in York, Neb. Two weeks before starting Mr. Yeuell came over from Fairbury and laid the plans for a town wide meeting in a new garage and our budget of expenses amounted to nearly \$500. The garage, seating 1500, was filled the first night. Scores of young men have come. Families that were indifferent to our small standing and had gone into other churches have taken their stand with us. The business men were interested and invited Mr. Yeuell to address them one Monday night. Many business men have come. In all there were over 200 confessions. About 100 came to us. There were only thirteen nights of invitation. Seventy came the last three days, forty-five the last night. The garage was owned by members of other churches and the seats belonged to the ministerial alliance. York had suffered many things at the hands of sensational evangelists. The business men raised a subscription and testimonials as a token of appreciation of Mr. Yeuell's clean-cut methods and especially the simplicity of the invitations. Mrs. Yeuell conducted a Bible class for young folk every afternoon and a few nights before the meetings closed over a hundred of the class gathered in a section and for fifteen minutes gave a demonstration of the wonderful work of Mrs. Yeuell's teaching. Mr. Albert E. Buss handled a large chorus every night in a masterly manner. His cornet work is a wonderful element in his success. To see members of all churches for the time being united

and to see our own members that have hitherto scorned us come out fully on the Lord's side, to see members of other churches asking to be baptized and yet no sectarian bitterness engendered, to see the ministers endorsing the unlabeled gospel and closing their prayer meetings and offering to close Sunday services, was a situation which one month ago would have been regarded as the dream of a madman. The United Brethren, Evangelical, and the Methodist ministers, whose church overshadows all others combined, having a membership of a thousand, have freely and cheerfully used our garage baptistry. W. E. Brandenburg is our minister. J. L. RAMAT, Chairman Board.

ST. LOUIS

VIA THE



FROM CHICAGO

10:02 A. M. 10:15 P. M.

DAYLIGHT AND DIAMOND SPECIALS

By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

GET A TRUSS TO ORDER

You can have made to order a truss to hold the rupture under all conditions, fitted so nicely with our soft gum rubber sanitary cushion that you wear it unconsciously, or money refunded. Write for booklet. Don't wait. Think what it means to you. Our customers are from every state in the Union. Address Dr. Fosgate Co., 6159 Lexington Ave., Chicago, Ill.

SHOW LAST WEEK'S CHRISTIAN CENTURY

To the Superintendent of Your Sunday School

and

The Teachers of the Younger Classes

Perhaps they do not know that a Brotherhood publishing house is putting into the wide-awake schools of the Disciples the most fascinating, artistic, scientific, and, withal, the simplest system of Sunday school supplies ever printed.

IT IS YOUR DUTY TO INFORM THEM. WE BELIEVE EVERY READER WILL COUNT IT A PLEASURE TO DO SO.

If you do not wish to part with your own copy send us their names and addresses and we will send a copy to each one.

THE NEW CHRISTIAN CENTURY CO.

700 EAST FORTIETH ST., CHICAGO

Christian College

Christian College began the second semester of its fifty-ninth year with increased numbers in the dormitory and with all departments well organized and doing excellent work.

A strong Y. W. C. A. was organized in November, and at an enthusiastic meeting of faculty and students held just before the holidays, \$155 was raised by voluntary subscriptions to send one faculty and two student representatives to the Student Volunteer Conference which met in Rochester, N. Y. The splendid reports of the conference made by these representatives upon their return have brought the great subject of missions to our hearts with renewed strength and insistence. Three earnest Mission Study Classes are gaining theoretical knowledge of missions, and practical work is being done by the Y. W. C. A. girls among the children and their mothers of our needy district in Columbia.

Many students enter for special courses in the Schools of Music, Art, Elocution and Domestic Science, the last named being especially popular. A new course has been added to this department on Home Management, and the young women are taught the dignity of being home-makers. It is hoped in the near future to have a separate building entirely devoted to this great work.

Just now Christian College and all of its friends are looking forward to the early erection of a splendid new Academic Hall, to be known as the J. S. Dorsey Memorial Building. On February 22nd the old, historic Martha Washington Society will give its fifty-fourth annual open session.

LUELLA WILCOX ST. CLAIR.

Meeting at Little Rock

The greatest meeting ever held in the south and the fourth largest ever held anywhere by the Disciples has come to a close. From the time when Mr. Scoville was engaged there was always a feeling of uncertainty as to the results. Our people are not strong in the south. When we read the reports of great meetings elsewhere, I was frequently asked, "How many converts do you expect here?" My answer was, "I hope there will be not less than three hundred."

As to the elements that entered in to make the great meeting I may mention the following:

We had just dedicated our magnificent church building, by far the best building in this state, and possibly not surpassed anywhere in the south, and thus put us before the public in a favorable light. We were well advertised before the meeting began. Also the great Pittsburg convention had just been held and our papers had given us generous space. The public wanted to know more of a people who could do things like that.

The Third Street Church, of which A. K. Brooks is pastor, and the Wright Avenue Mission, of which E. C. Brown is pastor, loyally cooperated. The Third Street Church is made up largely of railroad people and it was chiefly through their efforts that we reached so large a number of railroad people. Brother Brooks, having had experience in evangelistic work, was a tireless worker and a notable factor in the success of the meeting.

As to the Scoville evangelistic company, I hesitate to speak what I really feel lest I should seem extravagant in statement. W. J. Minges and wife did great service and endeared themselves to all. Brother Guthrie as chorus leader, is a hard worker and is thoroughly consecrated. Miss Stevens, as stenographer for the company and personal worker, rendered efficient help.

When I come to speak of Brother Scoville and his wife, my pen fails. An adequate characterization is impossible. Mrs. Scoville is beautiful in spirit and has a wonderfully winning personality. God has marvelously endowed her with the power of song and this power she has wholly dedicated to His service. This talent she uses so unaffectedly, with such an evident sincerity, that she draws people to the cross while hiding behind it herself. All the good things that have ever been said about Brother Scoville are true and more. I will not attempt to add anything to his praise. Only this, my heart yearns to say, I love

him. He is a genuine man. He is a rare spirit. He is in a class by himself. He is a master in his profession and a prince among men. I have asked him many times before he came, "What is the secret of his power?" I did not know for I had never been with him, but he had not been here a week 'till I felt I knew the secret of his power and I have not changed my mind since. His power is in his dead-in-earnestness and his mental equipment to make his earnestness effective. He has the intellectual equipment to drive his message home and the earnestness to wing the message with power. No one ever doubts that he is in this work for the King's sake. His is the rare combination of spiritual and mental endowment that brings a great message home with tremendous power. Of course he has a great gospel to preach, and he preaches it. He stands squarely on the Bible (sometimes literally) and has no compromise to make with anybody or anything that does not stand on that book.

The meeting is a great victory for righteousness in the city and its effect will extend far throughout the state.

We feel that the cause here has been advanced twenty-five years by this meeting. That is, we have accomplished in two months what under the ordinary methods of church

life would have taken twenty-five years. We now have the largest and most effective church in the city. We had the most active church before. The prospects for the future are exceedingly bright.

J. N. Jessup.

Disciples' Congress

(Continued from page 12.)

Disciples' Congress, Rev. I. J. Spencer, Lexington, Ky.

Open Parliament, (a) "The Unification of our Missionary Interests." (b) "Our Brotherhood Publication Society." (Conducted by Rev. A. B. Philpott.)

Devotional Hour, "A book Study," Rev. C. R. Hudson, Frankfort, Ky.

Evening—7:45 O'clock.

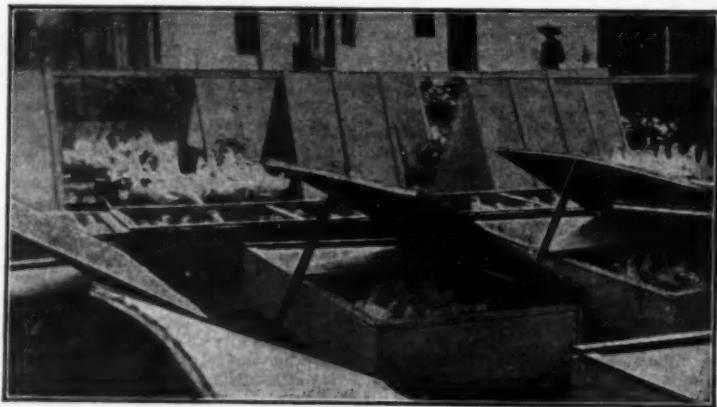
Address, "The Educational Problem Among the Disciples," President R. H. Crossfield, Transylvania University.

Rev. J. M. Philpott of St. Louis is president of the congress, but on account of his absence in Europe, the sessions of the congress will be presided over by Vice-President F. W. Burnham of Springfield, Ill.

THE WONDERFUL DISCOVERIES PHILO SYSTEM

MADE BY THE
ORIGINATOR
OF THE

HAVE
REVOLUTIONIZED
POULTRY KEEPING



THE PHILO SYSTEM IS UNLIKE ALL OTHER
WAYS OF KEEPING POULTRY.

and in many respects just the reverse, accomplishing things in poultry work that have always been considered impossible, and getting unheard-of results that are hard to believe without seeing.

THE NEW SYSTEM COVERS ALL BRANCHES OF
THE WORK NECESSARY FOR SUCCESS.

It tells how to select the breeders to market the product. It tells how to get eggs that will hatch, how to hatch nearly every egg and how to raise nearly all the chicks hatched. It gives complete plans in detail how to make everything necessary to run the business and at less than half the cost required to handle the poultry business in any other manner.

TWO-POUND BROILERS IN EIGHT WEEKS
are raised in a space of less than a square foot to the broiler without any loss, and the broilers are of the very best quality, bringing here three cents per pound above the highest market price.

OUR SIX-MONTHS-OLD PULLETS ARE LAYING
AT THE RATE OF 24 EGGS EACH
PER MONTH

in a space of two square feet for each bird. No green cut bone of any description is fed, and the food used is inexpensive as compared with food others are using.

Our new book, the PHILO SYSTEM OF POULTRY
KEEPING, gives full particulars regarding these wonderful discoveries, with simple, easy-to-understand

directions that are right to the point, and 15 pages of illustrations showing all branches of the work from start to finish.

DON'T LET THE CHICKS DIE IN THE SHELL.
One of our secrets of success is to save all the chickens that are fully developed at hatching time, whether they can crack the shell or not. It is a simple trick and believed to be the secret of the ancient Egyptians and Chinese which enabled them to sell the chicks at 10 cents a dozen.

CHICKEN FEED AT 15 CENTS A BUSHEL.

Our book tells how to make the best green food with but little trouble and have a good supply, any day in the year, winter or summer. It is just as impossible to get a large egg yield without green food as it is to keep a cow without hay or fodder.

OUR NEW BROODER SAVES 2 CENTS ON EACH
CHICKEN.

No lamp required. No danger of chilling, overheating or burning up the chickens as with brooders using lamps or any kind of fire. They also keep all the lice off the chickens automatically or kill any that may be on them when placed in the brooder. Our book gives full plans and the right to make and use them. One can easily be made in an hour at a cost of 25 to 50 cents.

TESTIMONIAL.

Elmira, N. Y., Oct. 30, '09.

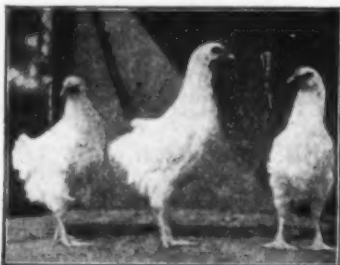
Mr. E. R. Philo, Elmira, N. Y.
Dear Sir:—No doubt you will be interested to learn of our success in keeping poultry by the Philo System. Our first year's work is now nearly completed. It has given us an income of over \$500.00 from six pedigree hens and one cockerel. Had we understood the work as well as we now do, after a year's experience, we could easily have made \$1,000.00 from the six hens. In addition to the profits from the sale of pedigree chicks we have cleared over \$960.00 running our hatchery plant, consisting of 56 Cycle Hatchers. We are pleased with the results, and expect to do better the coming year. With best wishes, we are,

Very truly yours,
(M.H.S.) C. P. GOODRICH.

Send \$1.00 direct to the publisher and a copy of the latest revised edition of the book will be sent you by return mail.

E. R. PHILO, Publisher

578 Third Street, ELMIRA, N. Y.



THREE-POUND BROILERS TEN WEEKS OLD.

0

Ve
re
ve
re

x-

of
r-
y

v.

ng
ld,

si-
ais
n-
nt

-

;

ges
ork

L.
the
me,
a
the
nem

ood
any
im-
ood

CH

ver-
lers
all
any
ler.
ake
our

.

to
hilo
om-
00
we
r a
\$1.
offs
ared
ling
re-
ear.

L.
of
sent

Y.